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Assyrian Deeds and Documents

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Including the so-called private contracts, legal decisions and proclamations preserved in the Kouyunjik Collections of the British Museum

Chiefly of the 7th Century B.C.

COPIED, COLLATED, ARRANGED, ABSTRACTED, ANNOTATED AND INDEXED

BY THE LATE

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CANON RESIDENTIARY OF NORWICH

VOL. IV

EDITED BY HIS WIFE
WITH A BIOGRAPHICAL SKETCH OF THE AUTHOR, AND BIBLIOGRAPHY OF HIS PUBLISHED WORKS

SALES OF HOUSES—SALES OF LANDED PROPERTY—LEASES—VOTIVE OFFERINGS—PROCLAMATIONS—CHARTERS—SCHEDULES—GLOSSARY.

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ERRATUM.

A long paragraph beginning on p. 157, l. 25 "In line 13, Dr Oppert" and ending on p. 158, l. 37 with the words "to a first personal pronoun," belongs to the end of § 897 on p. 156, and concludes the remarks on tablet No. 642 (Editor's error).

PREFACE

THE fourth volume of *Assyrian Deeds and Documents* was written in 1900, but various circumstances combined to delay the publication, and the volume was never revised nor completed, although my husband continued to collate the tablets and to work at joins.

In 1916 he attempted to complete the volume, and he added a few notes, including one reference to Dr Ungnad's *Assyrische Rechtsurkunden*. To his bitter regret, however, pressure of business forced him to lay aside the work once more and he was never able to resume it. Ill health and loss of eyesight intervened and rendered the final revision of the volume impossible.

By his express wish I have myself edited the volume. His clearly written manuscript has rendered it possible for me to do this, although I have no knowledge of cuneiform. Owing to the date at which the book was written, some obsolete transliterations were given, and books were referred to that are now superseded. The work, however, is published as he left it with the exception of the spelling of a few words and proper names, which has been altered in accordance with that given in Volumes II and III, both of which received their final revision after this volume was written. In the manuscript were many gaps where my husband intended to elaborate his subject; in some instances I have indicated these, and some few references I have been able to fill in. All such trifling additions to the original work, and lacunae where my husband had intended to fill in references, are marked by square brackets.

I have to acknowledge the generous help I have received from many friends in my difficult and anxious task. Mr Sidney Smith of the British Museum looked through and criticised my editing of the manuscript and gave me most helpful advice. He also corrected the whole of the transliterations of Assyrian in proof. Dr S. A. Cook helped me with the Aramaic dockets. Dr Cowley devoted much time to considering the manuscript of the Glossary, and advising as to its publication. It is owing

to his encouragement and advice, and that of Mr Campbell Thompson that I have yielded to the expressed desire of several Assyriologists that the work should be produced, and have included it in Volume IV.

Mr Campbell Thompson, knowing that I had been asked to give a biographical sketch of my husband, most generously offered to write it, thus affording me very great pleasure. From my brother, Mr F. Ll. Griffith, I have received constant help and advice. The Rev. T. Fish supplied me with many references after I had parted with my husband's library and was unable to find them for myself.

Mr Godfrey Driver supplied the index of Assyrian words and phrases. Of the value of his help with the glossary it is impossible to speak too highly. Miss Poulden has drawn up the Bibliography, and has rendered it as complete as was possible with the material at her disposal. To all these friends I offer my most sincere thanks.

I may add that my husband's library of books, card catalogues, notes, and MSS. is now at Queens' College, Cambridge, where it is available for use by scholars visiting Cambridge.

A. S. JOHNS.

RATHMINES,
WINCHESTER.

NOTES FOR THE PREFACE LEFT UNFINISHED BY THE AUTHOR

A WORD or two from the author may be thought desirable as to the suggestions made by critics and reviewers as to the scope of the work. They have many of them wished to see it done afresh. Nothing hinders but their own unwillingness or inability to undertake the trouble and expense. The author himself had planned to include a study of the Aramaic dockets or whatever else it may be thought best to call them and had collected all such as were announced in the great Catalogue together with some others. But he was informed that another scholar was already engaged upon them, who, having had the

advantage of studying in Germany and being backed by the wealth of the New World, would do the job far better. To such a suggestion one reply alone could be given. That was to compile what one could for one's own pleasure and await events. The Babylonian tablets were also carefully copied and partly studied, but it was necessary to search through some other classes of the Catalogue in order to avoid missing a number of 'contract' tablets. These, as may be seen from the texts in Volume II, were to be found under various headings. But it was not to be expected that all these classes should be published in order to secure an exhaustive addition to the Deeds and Documents which could be recognised as such from the Catalogue.

The Supplement to the Catalogue has made a large number of additions and the text of these will appear as a Supplementary Volume of texts. But it cannot be, until a preliminary publication has been made of all the Kouyunjik texts, that a full collection of the Assyrian Deeds and Documents can be made. Then only will it be really worth while to re-edit the texts already published.

There is a most fascinating pursuit to be followed up. It is only after copying (or having some one else's copy of it) a text and studying what it contained that one can guess what it has lost. Till this is done, it is not easy to recognise the lost fragment, even if one has it in hand. There are doubtless many 'joins' to be made, merely by recognising the shape, size, subject or even a remarkable script of a fragment as the same as that of a text already seen. These first-hand 'joins,' however, were not likely to escape the original cataloguer and a large number of 'joins' were made before I began to look out for them. In fact, it was only when all the first volume was copied that it occurred to me as possible that there were any left to make. But the experience I have gained makes me confident that there will some day be found other fragments which perhaps contain only a few lines and those of such an apparently unlike character that they have been entered as quite other in nature. It is premature to attempt to issue a complete Corpus of the Assyrian legal documents.

Some critics would press for translations. No one can

translate a text till it is published. The publication is the first duty. Any one now can learn to translate an Assyrian text with a little study. The tuition in Germany and America is plentiful and excellent. Numerous works exist which render personal tuition superfluous. But in this particular case the want is already supplied. Dr A. Ungnad has issued *Assyrische Rechtsurkunden, im Umschrift und Übersetzung nebst einem Index der Personen-Namen und Rechtserläuterungen* by Professor J. Kohler (Leipzig, E. Pfeiffer, 1913). Dr Ungnad was able to collate many of the texts and what more can any one want? Except, of course, to collate more. It may be permitted perhaps to say that I should have liked to have done this work, the transcription and translation and the Index of Personal Names and indeed I had done it all. But the cost [of production proved prohibitive at that time].

I probably owe an apology for some obscurity in my title page. I meant to state that those tablets whose texts I had republished were collated by me. I fear that some took my claim to be that I had both copied and collated all I published. No such expenditure of time was ever possible for me, nor could I contemplate it as likely to be profitable. On the other hand, it seems necessary to point out explicitly what improvements are due to my edition....

[C. H. W. JOHNS.]

CLAUDE HERMANN WALTER JOHNS

TO write of one who has lately died is the saddest privilege which can fall to a friend, and such that it is difficult to prevent one's personal sorrow from unfairly colouring the expression of one's thoughts. Those who write of Canon Johns as they remember him must therefore guard against adding the least sombre tinge of their own feelings to any description of his life and character, so radiant of goodwill, so desirous of happiness for others.

CLAUDE HERMANN WALTER JOHNS, the eldest son of the Rev. W. P. Johns and Eleanor, the daughter of Mr Charles Gilbert of Mutford Hall, Suffolk, was born in 1857. In childhood he was delicate, but this early physical weakness proved to be no bar to scholastic distinction, and it was amended as he grew older to a more robust health, which his love of outdoor sports did much to improve.

His early education was at Queen Elizabeth's Grammar School, Faversham, where he gained numerous prizes. As head of the School he won a Scholarship at the early age of seventeen at St Catharine's, Cambridge, the College which he was thirty-five years later to grace as Master. He afterwards competed for a more valuable scholarship at Queen's, Oxford, and won it, but this success did not satisfy the school authorities who were keen for him to gain further honours. He was again sent up to Cambridge, where he obtained an Exhibition at Queens'. Too old now to try for another scholarship, he accepted this, and so laid the foundation of his long connection with that College. His academic career was marked by successive elections to a Minor Scholarship, a Foundation Scholarship, and one of the Goldsmiths' Exhibitions, and his tutors expected for him a brilliant degree, but on the very day before the Tripos a most unfortunate accident to his right hand completely disabled him from taking the examination when he was ripe for it.

His scholarships had now come to an end. Johns had to earn his living, and accepted a mastership at the Leys School

at Cambridge, and while engaged in scholastic duties took the Tripos the next year, coming out with the moderate honour of twenty-seventh Wrangler in the list of 1880.

After this period of strenuous work he was ordered by his doctor to take a long sea voyage, and to live abroad if possible; on leaving Cambridge he went out to Tasmania as second master at Horton College. Here in the wild free life of a new country, besides his more academic calling, he could follow that bent for sport, fishing and Natural History which was so strong in him. He formed collections of birds' eggs and plants, and his example encouraged his pupils to do the same. Many were the stories which Dr Johns would tell of his adventures. His holidays he spent in Australia, and on one occasion he had joined a party prospecting in the N.E. near the Gulf of Carpentaria, when their blacks ran off with the baggage-camels, thus leaving the little party of white men without food or water, so that they barely escaped with their lives after a trek of great hardships. This colonial life was admirably suited to his character, developing all his self-reliance and sturdy pluck.

Recalled to England in 1885, for family reasons, he again became a schoolmaster, and in the next year achieved a scholastic *tour-de-force*. While watching a cricket match with his usual keen interest he fell into a discussion with a bystander on the relative difficulties of London and Cambridge examinations. "I doubt," said Johns' opponent, "whether even you, a Cambridge Wrangler, would get through the London Matriculation first shot." Johns, in sheer bravado, took up the challenge. He had done no Greek or Latin since 1876, Natural Philosophy and Chemistry were almost sealed books to him, but he had taught many of the other subjects. After ten days of somewhat casual preparation during the Christmas holidays, he went in for the examination, and came out eighteenth in honours, which, it must be admitted, was a surprising success. His own remark on this lies before me: "The result was a severe shock to my challenger.... My own only feeling is now that my exploit was awfully rough on the Examiners."

He was ordained in 1887, his first curacy being served at St Botolph's, Helpston, Northamptonshire. He returned to Queens' as Assistant Chaplain in 1892, and was presented by

his College to the Rectory of St Botolph's, Cambridge. It was then that the more scholarly side of his genius received that impetus which made him in the end a great Assyriologist. His first interest in this subject had been aroused by some articles on the Deluge Tablets in the *Daily Telegraph* in 1875, one of the results of the expedition to Nineveh financed by that paper; but he did not apply himself seriously to the study of cuneiform until his attention was turned to it by S. A. Strong (afterwards Librarian to the House of Lords), who himself had published copies of tablets. To such good purpose did Johns take up his new work that he was made Lecturer in Assyriology at Queens' in 1898. The scientific world was quick to acknowledge his capacity; his publications met with most favourable reviews from scholars, who were enthusiastic about his work. King's College, London, made him Lecturer in Assyrian in 1900, and in 1903 he was elected to the Edwardes Fellowship at Queens', Cambridge.

His reputation as an Assyriologist rests mainly on his great work *Assyrian Deeds and Documents*. The material was collected in frequent one-day visits to the students' room at the British Museum, where he copied and re-copied the tablets. The first volume appeared in 1898. It contained copies of 716 tablets, chiefly dealing with the business matters of Assyrian merchants in the VIIIth–VIIth centuries B.C. The second volume, published in 1902, contained 425 more tablets, bringing the total number up to 1141, and still more valuable—nearly three hundred pages of discussion of difficult phrases and words. His moderation in theory, combined with ingenuity in decipherment, made his work supremely valuable. The same admirable qualities appear in his *Assyrian Doomsday-Book*, a work dealing with the plantations and their proprietors around the ancient Harran. His vast collection of Assyrian proper names was embodied in Tallqvist's work on that subject. The MS. is now in the Johns Library at Queens' College, Cambridge.

In 1909 Johns proceeded to the Degree of Litt.D. at Cambridge, and a few months later Jesus College recognized the value of his work by making him a Research Fellow. In October of that year he was elected to the Mastership of St Catharine's, with its accompanying Canonry at Norwich, and in 1915 pro-

ceeded to the Degree of D.D. His mother, to whom he was devotedly attached, died in 1908. Two years later he married Miss A. S. Griffith, daughter of the late Rev. John Griffith, LL.D., and sister of F. Ll. Griffith, the well-known Egyptologist, thus linking together two of the principal branches of research in the Nearer East. In his wife Canon Johns found an able helpmate in his work at St Catharine's. Moreover she had interested herself deeply in Egyptian archaeology, and it needed no effort on her part to widen this interest so as to embrace Assyriology. The result was an unusually full and happy married life.

By his election to the Mastership what Cambridge gained Assyriology lost. Those of us who were up at Cambridge in the preceding two decades were astonished at the changes which the new Master wrought in "Cat's." He threw himself heart and soul into his work, raising the status of the College to what one can only describe as a wonderful pitch. The numbers of undergraduates rose with great rapidity; where the management had been antiquated, he reorganised it; where accounts had previously been complicated, he, by his mathematical training, simplified them. The rise of St Catharine's during the last few years is the best testimonial to Dr Johns' administrative capacity. Of this period Mr Rushmore, a colleague of his at St Catharine's, writes:

> After Dr Johns' election to the Mastership of St Catharine's a very considerable part of his time was given up to the College work. He was especially anxious that the finances of the College should be handled in a business-like manner. Years of antiquated book-keeping and easy-going management had led to confusion, and the Master devoted many hours a day during the last two or three years of his office to the task of correction and simplification of accounts.
>
> Speaking as one intimately connected with him in this work, and in the general re-organisation of the College, I can testify to his clear vision, his unflinching courage, and his unfailing geniality. There were often times when one went to him full of doubt and despondency, but came away feeling that a very bright sun was shining through the clouds. This, though hackneyed, is literally true.
>
> Just before the War the College had increased in numbers and in activities—especially in athletics. In the year 1913–14 there were eleven "Blues" in residence, three of whom had played for the University Cricket XI.

The Master had long been a Freemason, but for many years had taken no active part in the affairs of the Craft. In 1911 he revived his interest in Freemasonry, joined the Isaac Newton (University) Lodge, and took office in it. He was subsequently appointed Provincial Grand Chaplain of Cambridgeshire, and would, doubtless, have reached further distinction had his health been preserved.

He was always on the best of terms with undergraduates. He never patronized them. His interest in them was spontaneous—never artificial—and the young men realized this and were never ill-at-ease in his society. I can only add that it was a bitter blow to those (both senior and junior members) who had worked with him in promoting the best interests of the College, when they learnt that a breakdown in his health necessitated his retirement from the Mastership.

Mr Rushmore adds:

My recollections of Dr Johns go back to my undergraduate days when every Sunday night his rooms in Queens' were open to men from various Colleges. He stimulated and directed discussion in the most helpful yet unobtrusive way, and there are many men scattered about the world who have grateful remembrance of those nights.

Alas, that failing health should have caused his retirement ten years after his election! His enthusiasm for his work had brought an inevitable Nemesis on a frame none too strong for even a lighter burden. In 1919 he resigned the Mastership and Canonry.

During the years of his tenure of the Mastership he did not lose touch with Assyriology. In 1910 he visited America and delivered in Philadelphia the Bohlen Lectures, on "The Religious Significance of Semitic Proper Names." In 1912 he was invited to deliver the Schweich Lectures at the British Academy; and chose as his subject the connection of the Hammurabi Laws with those of Moses. It was a theme dear to his heart, for one of his earlier books had been a translation of the great Babylonian Code, wherein he followed the cuneiform so literally that the English of the version suffered, a fault indeed on the right side, when so many who are not Assyrian scholars have to depend on the renderings of specialists. His Schweich Lectures gave an altogether admirable picture of the origins of law-giving; the *Athenaeum* described his argument in its

published form as "uniformly learned, thoughtful, and occasionally even sprightly." His correspondence with students of his subject now became world-wide, extending even to India and Japan.

From an early stage Dr Johns lectured and wrote to interest the public in Assyriological decipherment, and to familiarise them with its results. He also contrived gradually to get into touch with the dealers in cuneiform tablets, and many hundreds of these documents passed through his hands before finding a resting place in the Pierpont Morgan collection, and in various Museums. Until he became Master his furnace and other apparatus for cleaning, hardening and preserving the tablets were seldom out of use; this necessary though very delicate and important side of the treatment he kept entirely in his own hands.

All this mass of work, some part of which can be estimated by a glance at the bibliography, he accomplished in addition to the multifarious duties that inevitably pressed upon him in his official and academic position. His industry and determination were indeed remarkable.

Of his personality it is not hard to speak. Perhaps I might begin by recalling to memory one little point which for me (as, I think, for many others) characterises the whole composition of my friend, and displays so much of his many-sided character. It was his little explosive laugh, followed by some delightful touch of humour, full of the kindness in which he was so rich; it marked, too, the quick sense of wit with which he had been endowed, and the force which made him both a great Assyriologist and a great Master of a College. His vigour equally showed itself in the expression of his thoughts, for he could form a strong opinion and sustain it.

As a preacher he was characteristically thoughtful, and as a parish priest he was indefatigable. At Norwich his influence and work as Canon will long survive him.

As a son and brother those who knew his private life will bear me out when I say that he was more than devoted. Of the hospitality and charm of St Catharine's Lodge it is needless to speak. To meet the Master here was the privilege of many besides the members of his College, and those who shared in

it speak most feelingly of the lasting recollection which they retain of his geniality, his sympathy and (to sum all in one old-fashioned but expressive word) his lovingkindness.

Hardworking, chivalrous, resourceful, courageous, and, above all, modest, he was one of the best types of English scholar, a definition which fits him aptly, because, besides being a learned man, he was a gentleman. No higher praise can be given.

He died on the 20th of August, 1920, and was buried at Twyford, near Winchester.

R. CAMPBELL THOMPSON.

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1905. Again under "Recent Assyriology" he contributed several notes on the Eighth Volume of Prof. R. F. Harper's *Corpus Epistolarum*, entitled *Assyrian and Babylonian Letters belonging to the Kouyunjik Collections of the British Museum*, and reviewed Prof. M. Jastrow's **Die Religion Babyloniens und Assyriens*.
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1913. **Cuneiform Parallels to the Old Testament*, translated and edited by R. W. Rogers.
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Times Literary Supplement. Aug. 1913.

A New Decipherment of the Hittite Hieroglyphics, by R. Campbell Thompson.

Other books of which Dr Johns wrote Reviews are the following:

The Earliest Cosmologies. The Universe as pictured in thought by the ancient Hebrews, Babylonians, Egyptians, Greeks, Iranians and Indo-Aryans, by W. F. Warren. 1903.

Hatra, nach Aufnahmen von Mitgliedern der Assur-Expedition der Deutschen Orient-Gesellschaft. W. Andrae. 1912.

Assyrische Rechtsurkunden. J. Kohler and A. Ungnad. 1913.

L. C. G. POULDEN.

ABBREVIATIONS

IN ADDITION TO THOSE IN VOLUME II

A. B.	Klauber, *Assyrisches Beamtentum: Leipziger Semit. Studien*, Vol. II. 1910.
A. B. B.	Behrens, *Assyrische Babylonische Briefe: Leipziger Semit. Studien*, Vol. I. 1906.
A. B. L.	Harper, *Assyrian and Babylonian letters*. Chicago, 1892–1914.
A. D. B.	Johns, *Assyrian Doomsday Book; Liber Censualis*. Leipzig, 1901.
A. P. N.	Tallqvist, *Assyrian Personal Names*. Helsingfors, 1914.
A. S. K. T.	Haupt, *Akkad. u. Sumer. Keilschrifttexte*. Leipzig, 1881.
Ä. Z.	*Zeitschrift für Ägyptische Sprache und Altertumskunde*. Leipzig.
B. H. E.	Budge, *History of Esarhaddon*. London, 1880.
C. D.	Muss-Arnolt, *Concise Dict. of the Assyr. Language*. Berlin, 1895.
Diss.	Jensen, *De Incantamentorum*. Munich, 1885.
Getreide.	Hrozny, *Das Getreide in alten Babylonien*. Vienna, 1914.
K. A. B.	See *A. B.*
L. T. P.	Lotz, *Tiglath Pileser I.* Leipzig, 1880.
M. A. P.	Meissner, *Altbabylonische Privatrecht*. Leipzig, 1893.
M. D. O. G.	*Mitteilungen der Deutschen Orient-Gesellschaft*. Hinrichs, Leipzig.
M. V. A. G.	*Mitteilungen der Vorderasiatischen Gesellschaft*. Hinrichs, Leipzig.
Rel.	Jastrow, *Religion of Babylonia and Assyria*. Boston, 1898.
S. A. I.	Meissner, *Seltene Assyrische Ideogramme*. Leipzig, 1910.
V. A. T.	*Vorderasiatische Tontafeln der Königlichen Museum zu Berlin*.
V. O. J.	*Wiener Zeitschrift für die Kunde des Morgenlandes*. A. Hölder, Wien. (Vienna Oriental Journal.)
V. S.	*Vorderasiatische Schriftdenkmäler*. Leipzig.

CHAPTER VIII

OTHER SALES

SALES OF HOUSES

778. In nos. 324–350 we have what I regard as simple house sales. The property transferred, or 'grant,' in this case, is a house, with its accompanying premises. The exact character of these must in some cases remain obscure until exploration of a sufficient number of private houses in Assyria has made us better acquainted with their internal domestic arrangements. Although the palace, *êkallu*, was, as its ideogram and name shews, merely a 'great house,' all reasoning, based on palace arrangements will remain open to doubt. Many of the names of these premises seem partly descriptive and I have tried to estimate their significance as far as I can.

779. The most usual description of the house in the preamble is simply *bîtu*. Where this occurs alone, I take it the Assyrian scribe has laid down his ruling that the property is a simple house. The specification of the property may define, specify, and extend the term 'house,' but cannot revoke the classification. In the specification we almost invariably have the terms *bîtu epšu adi gušurêšu adi X dalâtišu*: 'a well-built house with its beams (and) with so many (X) doors.'

780. The term *epšu*, which Oppert renders '*constructa*,' '*en construction*,' and Peiser translates by '*gebaute*,' seems derived from *epêšu* 'to make,' 'build': see the many examples in the Lexicons from historical and other texts. The most exact sense is a little doubtful, and what a house not *epšu* would be, is hard to see. I have taken it to mean 'well built,' or 'finished,' 'complete in all its parts,' 'in good repair.' In old Babylonian leases as well as in later times, a clause was often inserted to the effect that the tenant should keep the house in good repair. Hence a 'built house' seems to imply that already all building connected with it was done: i.e. it is in good repair.

Its beams are apparently what we know as 'fixtures,' which the purchaser is not bound to take and the seller may remove; but which have greater value where they are. In a comparatively treeless country, wood had great value, but whether these beams supported masonry

or are only those which supported the roof of the inner quadrangle seems uncertain.

It seems even more strange that doors should be regarded as 'fixtures.' The number is often given, two, four, or six: sometimes they are simply named without numerical specification. Frequently the phrase *ina libbi* is added, literally 'in the midst': this may apply to both the 'beams and doors,' and perhaps means *in situ*, so that we are to understand that the beams and doors are sold with the house 'as they stand.' The alternative that the seller, might if he chose, hand over a mere shell of the house removing its woodwork may not be really in contemplation: but is a contingency expressly excluded. We find, however, that in K 1297, a Babylonian contract, a door was taken as a pledge. When we compare these facts with those deduced by Kohler and Peiser for later Babylonian times we see that the man who hired a house usually brought his own doors with him and took them away again; put in the beams and removed them on leaving. Hence the specification of doors and beams when selling a house.

781. The various adjuncts of an Assyrian house are full of interest and raise many questions which I see no means of setting at rest.

We find a *tarbaṣu* mentioned in nos. 324, 326 and 335. This appears to be some sort of court, probably not the interior quadrangle of the house: but an attached enclosed court. Delitzsch *H. W. B.* points out that vines were to be found in a palace *tarbaṣu*. Butter was apparently kept there, so that it may be a dairy, more likely an outhouse, used incidentally as a larder.

A *bîtu talpîtu* appears in no. 325 to be the description of the whole house. I take it this means the mere brickwork shell of the house. The same term occurs in nos. 333 and 337: or is this to be read *ripitu*[1]? It also occurs in the Census tablets, *A. D. B.* p. [61 f.]: I would compare the *bîtu libnâte* of [....] where we find that the beams had to be put in. On the other hand a *bît kutalli*, 'or side house,' seems to involve a 'lean to' building, to enter which one had to leave the principal building: it may be rendered 'backhouse,' see Jensen in *K. B.* VI[1]; see the Lexicons.

The *bît ŠÚ-SE-SA* in nos. 326, 340, 341 was probably the same as the *bît rimki* of no. 332 and perhaps as the *bît ŠÚ-SA* in no. 335. This might be *ina libbi* 'within' the house; perhaps it always was. The *bît rimki* played an important part in ceremonial lustrations. One may perhaps think of a bath-room or a lustral chamber. In no. 335 there appear to be three of these rooms [but see p. 69].

[1] *ripitu* means a bounding wall common to two buildings.

In other cases, nos. 325, 340 we have a *bûru ina libbi*. Here the house clearly contained a well or cistern within it: perhaps in its inner court.

The *bît ḳatâti* named in nos. 341 and 342 may be a 'business' house: perhaps some shop opening on the street. On *ḳatâtu* meaning 'shop,' see *Pal. Exp. Fd.* [....], 1.

The *bît abusâte* of nos. 326 and 343 seems to be some sort of stable: see the Lexicons.

The *bît arniâti* of nos. 338, 340, may be a misreading for *ubsâte* and so a variant of the last: but in the first case at least the *ni* is certain.

The *bît KI-NÁ* of no. 340, probably the same as the *bît-NÁ* of nos. 326 and 332 may be read *bît irši*, or *bît ma'ali*: or with some other value of *NÁ*. One can hardly think of a bedchamber, though *iršu* does mean a 'bed,' for this must have always been included. Perhaps it was a bedchamber (on the roof?).

The *bît akulli* of no. 340 appears to be the same as the *bît ša akulli* of no. 349. In the latter text *akulli* has the determinative *iṣu*. It is not likely the whole house was built of *akulli* wood. A wood-shed of some kind is more likely. It had a well or cistern in it.

In nos. 329, 340 we have a *bît AN-TA* referred to. It is natural to think of 'an upper room' if not of 'a second story.'

782. Another internal apartment named in no. 326 is a *KI-MAḪ ina libbi*. If, as Del. *H. W. B.* p. 587 b, seems to shew, *ḳimaḫḫu* means a 'burial place,' perhaps a 'vault,' then this house had a vault inside it. The old Babylonian kings were buried in the palace of Sargon [G. Smith, *T. S. B. A.* 1878, III, p. 361 ff.]: and it seems not improbable that the Assyrian kings were also buried in their own palaces. This must have raised many a question when an Assyrian was called to sell 'the house of his fathers.' It is very unlikely that the coffins or bones would be removed: and probably the buyer respected the remains. Further proof seems necessary before we can accept all that is involved in such a custom. The explorations at Nippur seem to shew the existence of vaults for burial, built over with brickwork. Explorations at Aššur shew that graves existed in palaces and houses. *M. D. O. G.* [31, 36, 54.]

The *bît GUR-šú*, perhaps the same with the *bît mutirreti*, some sort of portico, is named in no. 340.

The *bît NIM* may possibly be read *bîtu šaḳu*, or some other way, meaning 'a high' or perhaps 'upper house.' This however is mere conjecture.

Beside the *bît danni*, or perhaps *bittanni*, in no. 326 we have a

bit šanû. This seems to be often implied in the titles of officials who are said to be of the *bit šanû*. However in this text the characters *e-di-ša* which follow *II* are perhaps to be taken with it in some ideographic group.

In nos. 328 and 329 we have a *muṣû* or 'exit' named, in the first case leading into the lane *suḳâḳi*: in the second accompanied seemingly by an ideographic group *IS-SA-ŠE-SI*. [Left unfinished—Ed.]

783. The specification of a house, as to its component parts, its premises, offices and annexes; is generally followed by a statement of its situation. In seven cases it lay in Nineveh, once *ina rêš Ninûa*, once in the city of Bît Erba-ilu, once in the *igaru* (*A-KAR*) of a city. Further the situation is defined by neighbours. Very often the house is said to be 'next the house of A, B, C, etc.' In this case, 'next' is generally expressed by *SUḪ*, which is read *kimmatu*. It is however often written *GAB-DI* which has been read *gabdi* and also *duḫdi*. I see no reason to suppose any difference of meaning: and perhaps *kimmatu* is the reading of *GAB-DI*, as of *SUḪ*. Instead of 'next the house of A,' we often have 'next A'[1]. In one case a house is bounded by five other houses, no. 328; by four houses, in nos. 325, 340 and 348; by four houses and the spring, *ênu*, in no. 343; by two houses and two lanes in no. 349, evidently a corner house. Most commonly three houses are named and it is probably implied that the other side lay on the street. In no. 327 a lane *suḳaḳi* is named as fourth boundary. In some cases a garden, or orchard, *kiru*, appears as part boundary.

In no. 619, the house was before the gate of Šamaš.

It is clear from these data that in Assyrian cities houses in some parts formed a continuous block, in others they were interspersed with gardens. The mention of the *ribitu*, or '*squares*,' in no. 347 is very interesting in connection with the proposed explanation of Rehoboth-Ir. (Gen. x. 11.) It appears that each of these *ribitu*, appear to have been named after their (original?) owners. On the other hand this *ribit* may be the same as the often occurring *talpîtu*.

The *ribit* of Nineveh is a well-marked district outside the city walls, extending so far that the city of Khorsabad was founded within it; see no. [809].

784. It is very unusual to have the dimensions of a house given, and when, as in nos. 345 and 349, we have them stated, we may feel sure we are dealing with an exceptional case.

In no. 349 the *bît šá* (*iṣu*) *akulli* is said in lines 7 and 8 to be forty-three cubits long by twenty cubits broad. In no. 345 there is no

[1] Note further *ahi ummu*.

exact statement what the dimensions refer to; but something, which I take to be the house sold, is twenty-two long and fourteen broad. The way in which the unit is specified deserves notice: in no. 349 we have *XLIII ina I Ú* (= *ammat*) *arḳu*, *XXV ina I Ú* (= *ammat*) *rapšu*. See for this usage Del. *H. W. B.* p. 85 a. In the other case, no reference is made to any unit, but the cubit is probably implied. On the other hand it is just possible that in no. 349 the dimensions given are those of the 'cistern': but little stress can be laid on the wording of a single example.

785. The price of a house naturally varied very much, not only on account of the style of house and its conveniences, but also with its situation.

So we have half a mina or thirty shekels in nos. 335, 336; one royal mina in no. 324, two minas in no. 325, two minas thirty shekels in no. 340, three royal minas in no. 326, three minas thirty shekels in no. 349, three minas forty shekels in no. 328, four minas Carchemish in no. 331, four minas ten shekels in no. 339, and as much as twelve royal minas in no. 346.

We are clearly not in a position really to compare these prices without further knowledge of the topography of Assyrian cities. We may however remark that the price of a house in old Babylonian times in a small provincial city like Tell-Sifr varied from five to five and twenty shekels. Meissner, *A. B. P. R.* p. 10. [Left incomplete—Ed.]

786. No. 324. Complete.

The nailmarks of Šarru-lûdari, Atar-suru, and the lady Amat-Su'la wife of Bêl-dûri the *šalšu* of *A-RID*, the owners of the house to be sold are impressed as consenting to the sale. The house (well) built, with its beams, with its doors and its stable is situated in the city of Nineveh; next the house of Mannu-kî-aḫê, next the house of Ilu-ittia, next the lane. Ṣil-Ašur, the *aba*, an Egyptian, has acquired it for one mina of silver, royal standard, from Šarru-lûdari, Atar-suru and Amat-Su'la the wife of Bêl-dûri and taken it. The full price has been given. This house is sold and taken. A return, a lawsuit or any exception shall not take place. Whoever in future at any time whether these people (or their representatives) shall bring a suit or plea against Ṣil-Ašur or seek one shall pay ten minas of silver. Dated the 16th of Simânu, B.C. 692. Ten witnesses.

The text is published III. R. 48, no. 3.

Translations were given by Sayce, *Rec.* I, p. 139, and by Oppert, *Rec.* VII, p. 113 f.

A transliteration and translation were given by Oppert, *Doc. Jur.* p. 175 f. and by Peiser, *K. B.* IV, p. 116 f.

The date was quoted *Ep. Can.* p. 89, and *Hist. Sennacherib*, p. 16.

The tablet is described in the *Guide*, p. 176, no. 48.

Extracts are given, *S. A. V.* 7839, 7885, 8528, 8979.

Oppert in his *Doc. Jur.* reads the name in line 2 as A-ḫaś-śu-ru and Peiser also gives Aḫassuru. In view of the frequently occurring divine name Atar or Adar, I prefer Atar-suru. The second element *suru* occurs in the names Aa-suri, Ata-suri, Ilu-suri, Mar-suri and Ilu-suri-aḫêšu.

In line 4, Bêl-dûri is said to be *šalšu ša A-RID*: Oppert takes this *A-RID* as *a-lak* and renders *triumvir exercitus* or *chef de trois legions*. Peiser takes it as *apil šangi* and renders *des Dritten des Sohns vom Priester*: he further has the note to *Dritten, Beamten bezeichnung*. In view of the very frequent title *šalšu ša šepâ*, I am inclined to believe *a-lak* is a variant to *šepâ* and that both denote some class of soldiery; it is natural to suppose foot soldiers, infantry; *alak* would then be short for *alâku* or *allaku* which also means 'a messenger,' probably 'a runner' as distinguished from a horseman. Peiser's suggestion is quite possible, but I think Oppert was on the right track. The 'three legions' however is not likely. As we often find *šanû* literally 'second,' as a title; so *šalšu* 'third'[1], seems to have denoted an official probably third in rank below the commander-in-chief. In line 5 the word *SE-an* is of course to be read *tadân*, but is simply a form of *tadâni*, *tadanni* and is not the verb, but a noun in apposition with *bîtu*; we may render it by 'the grant.' Both Oppert and Peiser render by verbs, *traditae* (but *aliénée*) and *das gegeben ist*. I follow this example above, as being the most intelligible, but it is only a free rendering, not an accurate translation.

In line 6 the epithet *epšu* is rendered by Oppert (*tradita*) *constructa, en construction*; by Peiser as *gebaute*. The latter is correct, it means a 'built' house, that is 'finished,' 'with no repairs needed,' 'well found.'

In line 7, Oppert read the last character by *su rat*. . . . and naturally left it unrendered. Peiser read *tarbaṣi*? which he renders *Garten*. It must mean either a 'court-yard' or 'a stable.'

In line 10, Oppert reads *su-ḳa-ḳi* as I do and renders *fora*: Peiser reads *suḳa ḲI* and renders *die Strasse ḲI*.

In line 11, Oppert reads *aba* as *milu* and renders *praeses*: Peiser renders *aba* by *Secretär*.

[1] See on *šalšu*, vol. II, p. 116.

In 3 of rev. Oppert reads the name of Amat Su'la's husband as *bel-su* and renders it *mariti suae*. He disregarded the determinative of persons before the word. Peiser gives *B*[*il-dûri*]: as a fact the tablet gives *u* in place of *dûri* so that *dûru* must be added to the values of *u* as an ideogram.

The phrase in lines 6 and 7 Oppert renders by *redhibitio negotii inanitas non admissa*. Peiser, better by *Umwenden, Processiren und Klagen wird nicht sein*. In line 8, the *lu* 'either' stands without any following 'or.' The whole arrangement of this complex sentence in the Assyrian is elliptical, if not faulty. The scribe omitted to insert any representatives of the sellers and ran on into another sentence without finishing his first. The usual words *izaḳupanni iparikuni* are absent. Oppert renders *ubta'uni* in line 10, by *postulabit ante me*.

In line 12, Oppert rightly read, Sušanḳu, or as I prefer to write it Šusanḳu, and takes *ḫatna* as *gener*: Peiser reads the name as Šusanḳu-ḫatnaniš. I believe Oppert is right and that Šusanḳu was son-in-law of the king.

In line 14, Oppert reads the title *muriba aḫi* taking *aḫi* to be *fratris* though he can only suggest *préposé du frère* for its meaning. Peiser makes the acute suggestion *muriba nakri* and renders *dem 'Bekämpfer des Feindes.'*

In view of the title *murabânu ša mâr šarri* in nos. 238, 239 [240], evidently a high placed official, I prefer the reading *muribanu*.

In line 3 of rev. edge the first sign may be *mi* in place of *lit*. and the name therefore may be Mituru. Oppert and Peiser both give Litturu which seems quite possible. The last name Oppert gives as Nahi-sum-idin, Peiser rightly as Nabû-šum-uṣur.

The early effort at translation by Sayce in *Rec.* I, p. 141, is only interesting from a historical point of view. Its now antiquated transliterations of the characters and curious misunderstandings are most interesting as marking the progress made since 1875. The whole thing is amazingly clever but quite regardless of the indications of the text itself. Thus *suḳâḳi* is taken as a proper name though it has no determinative to indicate that. The phrase *kaspu gamur tadin* is rendered, 'the whole sum I have given.' The translation continues: 'this house has been taken possession of. A full exchange is made. I have not defrauded. Whosoever (shall act) feloniously among any of these men who have sworn to the contract and the agreement which (is) before our prince Assur, 10 manehs of silver shall he pay.' The reader may if he cares partition the renderings out among the Assyrian words to which they belong, the task surpasses my powers.

Among the witnesses, *malâḫu* is rendered as 'pilot,' *muriba KUR* is rendered by the 'partitioner of the enemy.'

The translation of the same tablet in *Records*, VII. p. 113 f. by Oppert is a very great advance: little fault can be found with it. There are one or two points that however deserve note as passing beyond the exact sense of the original. The title of Bel-dûri is given as 'Captain in the army.' The term *suḳâḳi* is rendered 'the markets.' Here Oppert renders *aba* by 'chief.' The phrase *kaspu gamur tadin* is given as 'the price has been definitively fixed,' and the translation continues, 'this house has been paid and bought, the retraction of the contract and the annulment is not admitted.' Then again we have, 'whosoever, in future, at any time amongst these men (sellers) will claim before me an annulment of the contract, from Sil-Assur, shall give 10 minas of silver.' Among the witnesses we find Susanqa, son-in-law of the King, *šalšu* is rendered Captain, the *muribanu* is now 'a spy of strangers.' The last three witnesses are taken to be the magistrates before whom the case was judged.

No one can withhold from Professor Oppert the credit of being the first, not only to understand the case before him in this tablet, but to succeed in making his translation bear some relation more or less exact to the words of the original. It was unfortunately then the habit of Assyrian scholars in publishing their translations to make no obvious distinction between what they deduced from the text grammatically and what was pure guess. At the same time it is due to Dr Oppert to admit that this may have been rather the plan of the work than his own custom.

Sayce had called this a private contract-tablet. The view of its contents which seems to underlie this name is incorrect. Oppert calls our tablet a 'Deed of Sale of a house, belonging to Phoenician owners, with Egyptian witnesses.' It would be hard to better that description, except that I am not sure that Šarru-lûdari, was a Phoenician. Oppert's footnotes are interesting. He will have it that a mina of silver is '£9 sterling.'

In *Doc. Jur.* p. 175, Oppert calls the transaction, 'Vente d'une Maison,' simply. Peiser calls it, 'Hausverkauf.' Bezold, *Lit.* p. 152, B. 4, says, *Über den Verkauf von Immobilien, von Häusern*: in the *Catalogue*, p. [76, it is called 'a private contract'].

In rev. 2, I have wrongly put the feminine determinative *šal* before the masculine name A-tar-su-ru. On the edge III. R. has *rab mà-làḫ* in place of *mà-làḫ*.

787. No. 325. Complete.

Šarru-lûdari son of Aḫûasu, the *rakbu* of the *rabšaḳê* of the

king's son, as owner of the house conveyed, sets his seal. A house (well) built, with its beams, six doors, a well enclosed within it, in all a closed house in its entirety; situate in Nineveh, next Siušaruṣur, next Kakkullanu, next Ṭebetai and next Ṭusû, has Kakkullanu acquired for two minas of silver and taken possession. The full price has been given. This house is sold, and taken. Any return, litigation or exception, cannot be admitted. Whoever in future at any time shall set up a claim or dispute whether Šarru-lûdari or his sons or his brothers or his *šaknu* or any one of his that shall plead a case against Kakkullanu or his sons or seek to do so, shall deposit a talent of silver and ten minas of gold in the treasury of Ištar that dwells in Nineveh. He shall return the price paid to its owner *ana ešrâte* and (yet) in his suit shall plead and not prevail. Dated the 17th of Simanu, Ep. A. Twenty-four witnesses.

The date is quoted *Ep. Can.* p. 97. I have wrongly put B.C. 692 in the headline of my text: confusing it with the last number.

The tablet is described in the *Guide*, p. 172, No. 80.

Extracts are given, *S. A. V.* 4841, 5060, 5073, 5146, 7977, 8024, 8979.

The second name in line 1 could be read Aḫûa-erba, but in view of the names Aḫu-u-su, and Aḫû-si, I think Aḫûasu is preferable.

A Šarru-lûdari appeared in the last deed as a seller, I doubt if this was the same man. A Šarru-lûdari was appointed king (titular) of Pelusium in Egypt in Esarhaddon's (?) time and later confirmed by Ašur-bânipal and after rebellion reappointed. It is tempting to suppose that he left Nineveh at this time, *Ep. A.*, to take up his appointment. The sale of his house, clearly one of the finest private houses in the city and attested by so many witnesses was doubtless a necessary step. He was obviously meant to be a balance to Necho the hereditary monarch of Egypt. If this conjecture be the truth, then *Ep. A.* probably stands where Oppert, *Le Droit*, p. [591] has put it, viz. next to the last certain date of the Canon. Of course a year or so later is also possible. Šarru-lûdari is the *rakbu*, probably charioteer of the *rabšaḳê* of the king's son.

The mention of six doors is interesting. The inner rooms of the house are scarcely likely to have had doors: these must mean outer doors. The house had six entrances. The mention of a well (or possibly fountain, though that is unlikely in the days before waterworks) is remarkable. The epithet *talpîtu* I take to mean 'enclosed,' in the sense that all its parts are within one wall, what we mean by

a 'self-contained' house, no part of it being accessible but from the interior. But perhaps it was merely not a detached residence.

788. No. 326. Almost complete.

Instead of his seal, Dusî owner of the house conveyed, has impressed his nailmark. A well built house, with its beams, its doors, a *BIT-NÁ tarbâṣišu*, a *BIT-ŠU-SE-IR-šu*, a *BIT-šanê di-BIT-danni*, a *BIT-NIM*, a *BIT-abusâte*, a BIT-ŠÚ.... with a *KI-MAḪ* within it was sold to Šumma-ilâni, the *mukîl appâti* of the official who is over the *bîtâni*, for three minas of silver, royal standard and taken possession of. The full price was given. This house is sold and taken possession of. Any return or plea or suit shall not be admitted. Whoever in future or at any time shall set up a claim or dispute, whether it be Dusî, or his sons or his brothers or any one belonging to him, who from Šumma-ilâni or his sons shall seek to obtain a legal decision or lawsuit shall deposit five minas of pure silver and so much precious gold in the treasury of the god: he shall harness two white horses for Ašur (?), shall pay down four *ḫarbaḳanni* at the feet of Nêrgal, shall give a talent of lead to the *bêl-piḫâti* of his city. The money he shall return to its owners *ana ešrâte*. In his suit that he brings he shall not prosper. Dated the 10th of Aaru, in the Eponymy of a *šaknu* of Arzuḫuia (?). Twelve witnesses.

In obv. 16 read of course *Du-si-i* in place of what looks like *Du-si-ab*.

In rev. 1, the *pi* in place of the usual *ad*, I take to be due to the scribe beginning to write *piṣûti* and then reverting to the usual way of writing it. What appears to be *ir* in the term *bît-ŠU-SE-IR* is probably *sa*, and the whole is best read *bît-rimḳi*, a wash-house, bath room, or lustral chamber. The *bît šanû e-di bît danni* is possibly to be read 'a second house in addition to the principal house,' *e-di* being either a variant or an error for *adi*. The *bît-NIM* is perhaps an 'upper story.' The *bît abusâte* is probably a stable. The *bît ŠU*.... is probably a *bît ḳatâti*, either a store-house or perhaps a 'shop.'

789. No. 327. Portion only of tablet.

The text begins with the unusual expression, *BIT iṣ ša ik a*: a single door in it...., situate next the house of Ṣil-Nabû, next the house of Ṭab-šâr-Ištar, next the house of Šamaš-li', next the lane, a house in the upper part of Nineveh, Kukulani has acquired from Paḳa-ana-Arbaili, from Šâr-Ištar for half a mina of silver and has taken possession. The full price has been given. This house is sold and taken. Any return, claim or

counter claim shall not be admitted. Whoever in future at any time shall set up a claim or dispute the settlement whether it be Paḳa-ana-Arbaili or his sons, or his grandsons who shall seek to obtain a legal decision against Kukulani his sons or his grandsons shall pay five minas of silver. Dated the 10th of Aaru, Ep. N. Six witnesses left.

The date is quoted *Ep. Can.* p. 99.

The text is published III. R. 46, No. 9.

A transliteration and translation are given by Oppert, *Doc. Jur.* p. 228 f.

The text is republished with transliteration and translation also by Oppert, in *C. I. S.* p. 23 f. Bezold, *Lit.* p. 152, B. *Über den Verkauf von Immobilien, von Haüsern.*

The first line is certainly a puzzle. It seems that *IS-GAR-GÁL-A* is some ideogram for a particular sort of house. *GAR-GÁL* by itself means *bušu*: but the *IS* is very likely an essential part of the ideogram. Professor Oppert gives no transliteration but renders '*domus ex ligno facta*,' '*une maison en bois*.' The *a* which III. R. gave as *II*, Oppert renders by '*cum duabus januis*,' '*avec deux portes*': as this is clearly wrong in my opinion the 'two doors' are wrong also. It would in any case be unusual to express '*two doors*' simply by *II dalâti*, we generally have the preposition *adu* or *adi* 'with' before the mention of the number of doors. I think it very likely that *a* is the commencement of *adu*.

The commencement of line 2 seems to have been even more puzzling to Oppert, for he reads it *it-pa-ik* and gives no rendering at all. However III. R. had given *pa* for *iṣ*: the *I-it* is of course to be read *išten-it*, as *I-en* is read *išt-en*: and then *iṣ-ik* is of course *daltu* and we have finally *ištenit daltu ina libbi*, 'one door in the midst.' Oppert thought the words *ina libbi* referred to the situation of the house, rendering *in media urbe*.

In line 7, Oppert renders *ina ris al Ninna-ki* by *in introitu urbis Nini* or *ad urbis Ninivitarum introitum sita*. At the same time my rendering 'in the upper part of Nineveh' may be what was meant.

In line 8, III. R. gives the name as Ku-kul-a-a: but I think the last character is certainly *ni* both here and in line 5 of rev. I think the person referred to is the oft-mentioned Kakkullanu. In line 11, Oppert as usual renders *kaspu gammur tadin* by *pretium immutabiliter definitum* or *pretium omnino statutum fuit*. In line 2 of rev., Oppert renders *izaḳupâni* by *surget ante me* in the *Doc. Jur.* p. 229, and *contestera devant moi*, p. 229, and reads *egug-uni* with the rendering *invocabit me*, p. 229. In *C. I. S.* p. 24, however, he seems for once to have

abandoned his attachment to his idea that the endings *-âni*, *-ûni*, necessarily imply a pronominal suffix of the first person for reading *izaḳuppani* and *iguguni* he renders *rem in controversiam adducet, et (aliquid) sibi vindicabit*. This could scarcely be improved: *zaḳâpu*, however, literally means 'to set up': and *parâḳu* really to 'dispute.' So in line 7: he rendered *ubta'uni* in *Doc. Jur.* p. 229 by *petet coram me* but has simply *poscet*, *C. I. S.* p. 24. The *KA-KA* he renders in *Doc. Jur. inanitatem* and in *C. I. S.* by *nullum esse*. It is not difficult to see how this sense was reached. The ideogram *KA-KA* means *dabâbu* 'to speak' also 'to plan' and the various derivatives of *dabâbu* and therefore *dibbu* a 'word.' Oppert seems to have reasoned that 'to seek to make words of the contract' was an Oriental way of expressing 'to seek to make mere words' of it, that is to reduce it to 'emptiness.' This is very clever. However *KA-KA* is not to be taken as meaning 'words.' Its variant in no. 207 is *dabâbu* not *dibbu*. The verb *ubta'* means 'to seek to bring about,' *bau* being merely 'to seek': the purpose of this machination is twofold, *dienu* 'a legal decision,' or failing that a *dabâbu* which is 'verbal hostility.' Any slanderous insinuation, such as that the buyer had withheld part of the price or unfairly beaten down the price, would be a *dabâbu*. In such a verb as *dabâbu* the sense of underhand plotting is prominent and any verbal quibble, which might be brought before a judge, and so lead to a repudiation of the bargain, is here expressly excluded.

In line 9, Oppert reads the name in *Doc. Jur.* p. 229 as Rim-nabu, in *C. I. S.* p. 24 as Isid-Nabu. It is Išdi-Nabû. He renders *rab kiṣir* by *vir maximus publicanus* or *publicanus* simply. In line 10, he gives the name Unzirḫi-Assur, but as the sign *zir* has also the value *zar*, we had better read Unzarḫi-Ašur, cf. Un-za-ar-ḫi-Ištar, no. 128, 7: and see Knudtzon.

The name of the last witness was read in *Doc. Jur.* as Nabu-aḫ-uṣur: better in *C. I. S.* p. 24 as Nabû-iddin-aḫ(á); best Nabû-nâdin-aḫi.

In *Doc. Jur.* p. 229, Oppert has the following 'remarques' which deserve a place here: 'La legende araméenne est très-importante, en ce sens qu'elle semble donner pour la première fois, en dehors du nom de פקֿ-ארבל, le nom de Bin-Istar, car les traces des lettres effacées sur l'inscription pourraient indiquer בן, Bin.' Cette transcription mettrait fin pour toujours à la lecture étrange de quelques savants anglais qui lisent *Vul* le monogramme que les savants de l'école française ont lu *Bin*, depuis longtemps; malheureusement, le nom du Dieu ne semble pas se trouver dans le texte, mais seulement le mot *sar* exprimé par la lettre *im*.'

Unfortunately there is not a trace of בן anywhere in the Aramaic legend. That gives simply פקנארבאל and in the next line סראש [the names of the sellers]. In the notes on this Aramaic legend *C. I. S.* says not a word about Bin and Oppert does not read *Bin* but *sar* in lines 4 and 9 where *im* occurs. It is suggested in *C. I. S.* that the meaning of Sar-Istar is '*ventus deae Istar.*' It is certain that in line 9, Šâr-Ištar is an abbreviation of Ṭab-šâr-Ištar in line 4. It is clear that this does settle one point, viz. *ḪI-IM* in names is not to be read *Ṭi-im*, as some have read it plausibly connecting with *ṭêmu* 'an order,' or 'command.' The variant *ḪI-GA-IM* further shews that *ḪI* is to be read *Ṭab*: compare the spellings of the Eponym's name *ḪI-GA-IM-Ašur* in III. R. 1, c. v, 7 with its variant *ḪI-IM-Ašur*: see *S. A. V.* no. 3482. Also compare *ḪI-GA-IM-PA*, no. 181, R. 16 with *ḪI-IM-AN-AK*, no. 238, R. 19.

I write this *šâr* to distinguish from *šar* meaning 'king.' The meaning 'wind' seems to me improbable. It is certain that *šâru* does mean 'wind,' but there is a verb *šaru* that frequently occurs in these contracts meaning 'to speak,' 'to plead.' From this I derive our *šaru* and I believe the name means literally 'Good is the speech of Ištar': that is probably 'her intercession on behalf of men.' Whether it is related to the root of *šâru*, 'wind,' or connected with *šarû*, 'to open,' does not seem clear. *A priori* considerations are not very reliable in seeking etymologies.

The presence of the two names of the sellers on this document may simply mark its destination. It may be the copy intended for them to keep for some reason never delivered to them.

790. No. 328. The lower part of tablet is broken off.

Mannu-kî-aḫê and Itti-Marduk-puḫru impress their nail-marks as owners of the house conveyed. A *muṣû* with *tarbaṣu*. A well-built house, with its beams, two doors in it, situate next the house of Nabû-dûr-uṣur, next the house of Šamaš-šum-uṣur, next the house of Ululai, next the house of Nabû-naṣir, and next the house of Šamaš-rimanni: is acquired by Erba-ilâni the merchant from Mannu-kî-aḫê for three and two-thirds minas of silver and taken possession of. The rest of the formula much as usual. Dated the 21st of Addaru, B.C. 698. Eleven witnesses.

The date is quoted *Ep. Can.* p. 88, and *Hist. of Sennacherib*, p. 13.

Extracts are given *S. A. V.* 7423, 7839.

The text is published, III. R. 48, No. 2, and transliterated and translated by Oppert, *Doc. Jur.* p. 169 ff. and again by Peiser, *K. B.* IV, p. 114 f.

In line 2, Oppert reads *mu-ṣu-u a-di*.... and renders *in exitu et introitu*. Peiser gives the very plausible reading *mu-ṣu-u a-di su-ḳa ḲI* and renders *Ausgang bis zur Strasse ḲI*: it is quite possible *suḳaḳi* is the correct reading.

In line 3, Oppert renders *bit ipšu* by *domus, constructionis non perfectae* and he omits the numeral *II* before 'doors': in the next line he oddly omits to render *ina libbi* at all. Peiser gives the rendering as *darinnen*.

In line 5 the second boundary is omitted by Oppert entirely, Peiser has read the name as Akkullanu. The name is very indistinctly written and may have been partly erased by the scribe; there are four boundaries without it. I think however the name certainly was Ululai and he is a witness as the neighbours usually are.

In line 6, Oppert reads the first neighbour as Nabu-naṣir-śa and the second as Samas-murran. Peiser read the second as Šamaš-u-bal-liṭ which I think is not on the tablet.

In line 9, Oppert reads the prices *III senipu ma-na* and renders *pretio trium minarum et bessis*. Peiser however gives $3\frac{1}{3}$: it is difficult to conjecture what he read on the tablet.

In rev. 3, Oppert reads *Du-gul pan*.... and renders Du-gul testis..... Peiser has Ilu-kul-lim-a[n-ni]. I read Du-gul-pâni-ilu, which I take to mean 'Worship in the presence of God,' or 'Reverence the face of God.' In my opinion this name is followed by a trace of *amêl* and then came the title of the witness.

In line 4, after the name Nabû-nasir, we have very clearly *šá ginišu*, and this I believe was followed by *šá* and a divine name; Nabû-naṣir was I take it in superintendence of the *ginû* of some god, perhaps Ašur. The Assyriologists named above leave this expression untouched: so my view is probably of little worth.

In line 5, Oppert reads *Zikar-Istar, binit ḫi*.... and renders *Zikar-Istar, filia*....; in that case surely we should have had *šal* before the name, and it seems very unlikely that a girl should ever be called *Zikaru*. Peiser reads *Arad-Ištar mâr* (*amiltu*) *Ḫi* and I agree with him except that I prefer Ardi-Ištar. It is rather rare to find a man distinguished as the son of a woman: but it has parallels (see nos. [640 ....]).

Very likely his father was dead and the mother was a person of distinction, perhaps one of the high-placed ladies who are called *šakintu*. It is less likely that we have here any trace of matriarchy.

In line 6, Oppert reads *Nergal-naṣir nisu rab busa*.... and renders *Nergal-naṣir vir prepositus thesauri*.... or *le grand préposé du trésor*.

Peiser obtained a much better reading, *Nergal-aḫi-uṣur* (*amélu*) *rab ḫanšâ šá* [*gi-ni-šu*]. This is certainly right, only the words in square brackets are not on the tablet: the traces do not support the conjecture. What I see on the tablet suggests to me rather *ḫal-ṣu* but that seems very pointless. Dr Peiser does not give any rendering for his conjecture and I do not think it is a likely expression. I can say little more for mine, but 'a captain of fifty set over a fortress' is at least thinkable.

In line 7, Oppert reads *Zaḫaṭulu, nisu kaṣir* and renders the title by *vir divisionis*. Peiser reads correctly *Za-ḫa-ṭu-ṭu* but does [not] render *ka-ṣir*.

In line 9, Oppert read the office as *rak u is-bar-kit* and of course left it unrendered. Peiser suggests *naggâr* (*iṣu*) and renders *dem.... Tischler*. In my opinion the *naggâru* is certain and it is clearly followed by *iṣ DUBBIN* (Brünnow's no. 2714). The conclusion of the ideogram is lost, but we may fairly suppose it is one of those read *gullubu*: and some kind of carpenter or worker in wood is evidently intended.

In line 10, Oppert reads the title as *rab kal-li-is* and Peiser as *rab kal-li-é*. They neither of them suggest a meaning.

In line 13, Oppert reads the title as *milu* (*a-ba*) *ṣa-bit tan-ni-ti* and renders it *vir prepositus possessor debiti*. Peiser rightly reads *dan-ni-ti* and renders *dem Secretär, der die Urkunde gefertigt hat*.

The edge line Oppert renders *Quatuor minae aeris, creditum ungue suo*: and *Quatre mines de cuivre, créance garantie par son ongle*. He has this instructive note: '*quant à la mention marginale, il paraîtrait qu'on a stipulé un prix nouveau de* 4 *mines de cuivre, représentant, en kilogrammes, un poids de* 4'04 *kilogrammes; mais nous manquons des éléments nécessaires pour apprécier la relation de ce prix avec l'objet du contrat*.' Would that all had shewn such candour and perspicuity. At least half my labour would have been saved. As a rule the Assyrian is easier to understand than the things said about it. Here one is certain that the writer thought the four minas of copper were a new price: but felt unable to see any reason for the change. Peiser simply renders the Assyrian '4 *Minen Bronze für sein Nagelzeichen*.' What the meaning of this note is must be sought by comparison of passages: and it is discussed in [§§ 61, 586] of the introductory chapters.

Oppert calls the whole transaction, '*Vente d'une Maison*': Peiser calls it '*Hausverkauf*.' Bezold, *Lit.* p. 152, B. 3, says, *Über den Verkauf von Immobilien, von Häusern*. In the *Catalogue*, p. [81, 'a private contract'].

791. No. 329. The right hand lower corner and corresponding part of reverse are broken off, otherwise the tablet is well preserved.

Kassa-atar, as owner of the house conveyed sets his seal. The house is well built with its beams, one door, an upper house, a *muṣû issašesi*. Situate next the house of Pappû, next that of Sunai, next that of Ḫabaḫuru. Ḫalašuri has acquired it and for....twenty shekels has taken possession. Then followed the usual formulae of a sale. Dated the 1st of Simânu, Ep. K. Eight witnesses.

The date is quoted *Ep. Can.* p. 98; Schrader, *K. G.* p. 543.

Extracts are given *S. A. V.* 7395, 7839.

There are several peculiar names in this text. The seller Kassa-atar, has a name which may be a compound of Atar: *sa* and *ir* are so much alike that it may be Bi-ir-a-tar. The neighbours Pappû, Sunai and Ḫabaḫuru are also strangely named. The first is however of frequent occurrence, and like Papa, etc., seems to be a lall-name.

Ḫaba-ḫuru may be a compound of Ḫor.

Ḫalašuri the buyer also bears an unusual name.

Among the witnesses Aḫu-manu and Ašuisi are rare.

The price of twenty shekels would be low: there may be more before it however.

In line 10, the last sign may be *ḳi* instead of *ki*.

In line 1 of rev. *e-za-ḳu* seems to have been all the scribe wrote, but one would expect *pa-an-ni* to follow. He either omitted it in error or it has been completely erased on the tablet.

No. 330. Portions only are preserved.

Šelipi as owner of the house conveyed affixes his seal. A house well built with its beams and doors, half....within the walled part of the city....*turda*....altogether. Situate next the house of so and so. Mannuki-Ashaili has acquired it and received possession from Šelipi. The usual formulae of a sale followed. Dated the 24th of Nisânu, B.C. 676. Ten witnesses.

In line 4, I read *me-šil* as the first word and take it to mean 'half': but what followed I cannot even guess. The *A-KAR* I read *igâru* and think it means the 'walled part.' What the city name was I do not know.

In line 5 *kaspi* seems to be the first word but that seems rather out of place. I think two neighbours were named in line 6. In line 7 I do not feel sure that ...*mu-e-ri* is the end of a name.

In line 4 of rev. the scribe has omitted *nu* of *dienu*.

792. No. 331. The upper half or perhaps three-quarters of well preserved tablet.

Ištar-dûri and Lušakin, sons of Abšiešu the Egyptian, impress their seals as owners of the house conveyed. A house well-built, with its beams, its doors in the city Bît-Erba-ilu, in the district of the city Ṣahê-Adad[1] Rîmanni-Adad[1], the *mukîl appâti dannu* of Ašur-bani-pal the king of Assyria has acquired it from the above Ištar-dûri and Lušakin and taken possession of it at the price of four minas of silver, Carchemish standard. The usual clauses against repudiation of the bargain follow. Dated the 1st day of Šabâṭu, B.C. 670 (? 1).

In line 2 instead of *AD* read *AB*, and for *KU* read *ŠÚ*. The name appears to be Abšiešu: or is it Eššiešu?

No. 332. Piece of the upper part.

In place of his seal Šepâ-Nêrgal has impressed his nailmark. A well-built house with its beams and doors, and other premises including a *bît kutalli*, perhaps a *bît rimki*, an *iršu*, etc. The price has disappeared. The date only indicates the Eponym of some šaknu. There were nine witnesses.

The specification of the attached premises cannot be restored with much confidence. In line 6, I suspect *bît rim-ki* preceded *iršu* if that is how it should be read. In line 7 was perhaps *bît-AN-TA*. In line 9, it seems as if some homers of land were sold with the house.

Of the Eponym's name *DI* only is certain, the trace inside the bracket may be only a scratch.

No. 333. An upper portion of which the right hand edge is destroyed.

Bêl-dûri, the *bêl* (*piḫâti*?), impressed his seal as owner of the house conveyed. The house is not said to be *ipšu*, but simply *talpîtu*, sold in its entirety, one neighbour seems to have been Nabû-šum.... Dated the 12th of Addaru, B.C. 648 (?). At least fourteen witnesses.

Dr Bezold says (*Catalogue*, p. 1591) that this is 'a contract concerning a sale of land.' It does not seem so to me, nor can I guess why he thought so. Line 2 says expressly that property conveyed was a *bîtu*, 'a house.' The word *ta-da-an* alone would be sufficient but there seems to have been another character at the end of the line. So too in line 3, it may be that *ša* should be restored after *gimirtu*. In rev. 2 the name can hardly be anything but (Mannu)-ki-aḫê. So, in line 4, we surely must read Ṭebetai. In line 8, we see that Sagab

[1] In this instance Dr Johns has altered the reading Rammânu to Adad. I have therefore carried out his obvious intention, and have corrected this reading throughout the volume.—[ED.]

was almost certainly a *šaknu*. In line 1 of rev. edge we have a phrase which should come in the text of the contract: *šulmu ina birti* (*šunu*), 'let there be peace between them,' seems out of place among the names of witnesses. It is scarcely likely that this was the name of the city of which Sagab was *šaknu*, one would expect to see *âlu* before the phrase. Still this is not impossible. It is more likely that it was a note of contemporary events. There may be some well-known peace treaty intended by this note. On the whole however I prefer to regard it merely as part of the formula of the contract.

No. 334. The upper part of obverse and lower part of reverse are lost.

From what is left, it is difficult to make out the nature of the transaction clearly. From line 5, we learn that it is a house sale. From line 3 of lower edge we gather that Sin-šarr-uṣur acquired the house, and that Nabû-iddin-aḫê sold it. The seller is said in line 1 to be *šaḳû* of the king's son. The most difficult clause was in lines 2 and 3: someone gave something to Ḫalsûri, and to Sin-šarr-uṣur, but whether it was the money to buy the house, or the house itself seems doubtful. What Ḫalsûri had to do with the business does not seem clear. If he were purchaser with Sin-šarr-uṣur, he ought to be named with him again. In line 4 the phrase *bîta iptaṭar* may be 'he freed the house,' or 'he bought the house': neither seems easy to understand just here. On the whole I imagine Nabû-iddin-aḫê sold a house to Sin-šarr-uṣur. The rest of the formula is that usual in sales. Dated in Aaru, the day and year not being preserved. Traces of two witnesses only are preserved.

In line 2, it is doubtful whether we should read Ḫalsuḫu or Ḫalsuri. In line 6 of rev. *SI-ru* should be *sak-ru*.

793. No. 335. The upper part of obverse and lower part of reverse are gone: but not more than one or two lines are gone.

Daian-Kurban impressed his seal as owner of the house conveyed. Three *bit ḳat-sa*, *tarbaṣu*, one door in it. Situate in the city of Nineveh, next Naḫarau, next Nabû a, next Kumai. Dira....has acquired and taken possession for thirty shekels of silver. The usual formula of a sale follows. Dated the 22nd of Abu (?), B.C. 687. Six witnesses.

The date is quoted *Ep. Can.* p. 90, and *Hist. of Sennacherib*, p. 18.

The text is published III. R. 46, No. 10.

A transliteration and translation are given by Oppert, *Doc. Jur.* p. 178 ff. again in *C. I. S.* p. 15 f. and lastly by Peiser, *K. B.* IV, p. 118 f.

Peiser omits line 1 entirely, preferring to begin with the first

complete sentence. On the other hand Oppert gives [Dayan-kurban] as a first line, presumably a restoration.

In line 2, Oppert has *III bit su-a*. . . ., for which of course he has no rendering; Peiser reads 3 *bît-ḳâtâti tarbaṣu* (?), which is nearly right: *bît ŠÚ-sa* is probably to be read *bît ḳat-sa* for *bît ḳât-ša*, unless we take *ŠÚ* as *ḳâtât*. The *bît ḳâtâti* is a well-known business term for something like a store or barn or [shop]. The *sa*, for *ša*, seems to refer to a house previously mentioned. So that these shops are sold 'with' the house referred to in line 2. Although at the end of the line *tarbaṣu* is defaced, it could hardly be anything else in this connection. Zimmern, *G. G. A.* suggests *bît ḳâtâ*. In line 3, Oppert reads *I dalta* (*iś-ik*) *ina lib-bi*; but renders oddly *porta pretio*. Peiser renders 'darinnen eine Thür.'

Among the witnesses in rev. 11, Peiser restores *Ḫi-ma-ri-i* from K 334 (not K 324, as *K. B.* IV, p. 118, footnote gives), rev. line 2. But to me it seems that the name begins with *HI-IM-*, that is, *Ṭab-šar*.

On the edge line 1, Oppert reads Lušamur, Peiser rightly, Lušakin.

In line 2, Oppert reads Nabû-aḫi-uṣur, Peiser rightly, Nabû-aḫi-iddin.

The next witness Oppert gives as Kunili; Peiser reads, as I do, Šum-ma-ili. In the date, Oppert gives the day as the 10th and the month as Aaru; Peiser gives the day as the 13th and the month Ab or Ṭíbit? I think the day was certainly the 22nd and the month almost certainly Âbu.

In line 1 of the edge, Peiser restores the second name as Šamaš-[abu-u-a]. The Aramaic legend merely preserves the name of the seller: . . . . דינכרב, that is Daian-kurba(n).

The changes which *C. I. S.* introduced into the version of *Doc. Jur.* are too slight to call for notice. The note there, on the name Dayan-kurban, refers *kurban* to the Hebrew 'Corban' on the authority of Rawlinson and Schrader. This is wrong however; it is the name of the city, Kurbân, that is meant. See no. 82, 2.

Oppert calls the transaction 'Vente d'Immeuble.'

Peiser calls it 'Hausvertrag.' Bezold, *Lit.* p. 152, B. 2, calls it, *Über den Verkauf von Immobilien, von Häusern.*

In line 10 rev. *Ardu* is uncertain.

794. No. 336. The upper part of obverse and lower part of reverse are broken off.

The words *bîtu šúatú*, in line 6, stamp this as a house sale. Line 3 gives Zabinu as the seller and l. 10, Šarru-lûdari as buyer. The date is gone and there are only a few traces of one witness.

Extracts are given *S. A. V.* 8979; and G. Smith, *Ä. Z.* 1872, p. 112, quotes the penalty in rev. lines 2 and 3.

The traces, in line 1, are beyond my powers of recognition and the same is true of rev. line 9.

No. 337. The left hand is destroyed except in a few lines and the lower part of obverse completely gone.

Šamaš-abûa, son of Kâki, of the city of Maganiṣi affixes his seal as owner of the house conveyed. Among the properties conveyed was a *bîtu talpîtu*. The names of Baḫianu and Daniati-ilu appear as neighbours probably. The usual formula of sales appears to have been followed. Traces are left of four or five names of witnesses. No date is preserved.

The whole document is so badly preserved that were it not for the explicit statement in line 3 we might doubt its real nature.

In line 8, there is a trace of *bu* before *ṣi*, and we may therefore read *buṣie* as often in later numbers. The traces at end of line may be part of *imer*, so that we have perhaps thirty homers of land. If these readings be accepted, this text should be classed with the mixed estates.

In rev. line 11, the last sign but one may be *ṣi* or *ia*.

In rev. 2, as Dr Zimmern, *G. G. A.* p. 249, suggests *SAL-MA* is probably an error for *NIN-LIL*.

No. 338. The right side and upper portion as well as lower edge of obverse are gone, also the corresponding portions of the reverse side.

What is left sets out with the specification of the premises, a *bîtu arniâti* among them the property in its entirety was conveyed. It was situate next Nêrgal-naṣir, next the lane *sûḳi*, and next an orchard or garden. The names of the principals are gone. Dated the 16th of Aaru: in the Eponymy of a *bêl piḫâti* of *bit ešši*. This date may be one of the Eponymies of Ṭebetai: i.e. B.C. 671 or B.C. 666?

The traces, in line 1, do not give any clear reading.

In line 2, Dr Zimmern, *G. G. A.* p. 249, suggests that we should read *ub-sa-a-ti* for *ub-ni-a-ti*; cf. no. 340, obv. 9.

No. 339. Left half, lower portion of obverse, on Rm. 555, to which is now joined D. T. 308, which gives part of upper portion of reverse.

The portion preserved gives the situation partly as next the lane, and next the orchard; the buyer was a lady, the *šakintu* of Ninûa; the seller was Ḷute..... The price was four minas ten shekels (of silver probably). The nature of transaction is settled by line 8, where we have *bîtu šûatú*. Dated the 1st of Aaru, the year not being preserved. There are traces of two witnesses' names left.

795. No. 340. Now that Bu. 91–5–9, 55 is joined to Bu. 91–5–9, 171, we have a tablet of which nearly all the obverse is preserved, but of which almost all the reverse has been lost.

Two sons of Marduk-bulliṭ (?), and Ašur-šarr-uṣur, impress their seals as the three owners of the house conveyed. It was a well-built house, with its beams and its doors: situate in Nineveh with a *bît akulli*, a *bît KI-iršu*, a *bît rimki*, a *bît GUR-ŠU*, a *bît ub-sâte*, a *bît AN-TA*, and four doors in it. Situate next the house of Aplî, next Ḫuṣurai, next Marduk, next Marduk-bulliṭ. The name of the buyer is lost, but the price was two minas and thirty shekels of silver. The document seems to have contained the usual formula of a sale. Dated the 13th of Âbu, Ep. Z. There are no certain traces of witnesses left.

In line 13, the traces at beginning of line do not give any certain reading.

In line 14, the traces at the beginning may be *si-si*, but the first might be *zu*.

In what is preserved of rev. the traces are very slight indeed, but probably suit what I give.

No. 341. A fragment of the right half of obverse.

The specification of the premises includes the beams as usual, a *bît dannu*, a *bît rimki* in the midst, also one or more *bît-ḳâtâti*, and other things in it, the whole summed up in line 6 as *bîtu šúatú*. No further particulars are certain.

No. 342. Left hand upper corner.

Two sellers seal the document as owners of the house conveyed. It seems from line 3, to have been a *bît ḳâtâti*. There are traces of eleven names of witnesses. Bezold, *Cata.* p. 538, says, 'with impressions of the seals of the witnesses.' I cannot imagine why he thought these seals belonged to the 'witnesses,' rather than to the sellers whose seals are said to be impressed.

No. 343. Upper portion of obverse.

Nûr-Šamaš impresses his seal as owner of the house conveyed. The house is well built, with its beams and doors: situate in Nineveh, next that Aḫu-gi-di...., next that of Ḫazugu, next that of Mušezib-ilu, and next that of Išdi-Nabu. Also next the spring *enu*, a *bît abusate*. Then follows an unusual word in a sale: we have *ittaṣa meti*...., or *ittaṣa sibti*..... The traces in line 11 do not clear matters: they are unlike anything usual.

No. 344. The top edge of a tablet and its seals, with corresponding part of reverse. Umu-balâte the *šaḳû*, impresses his seal as owner of the house conveyed. It is a well-built house with its

beams, etc. No date is preserved. There seem to have been at least seven witnesses.

No. 345. Upper part of tablet including seal impressions and corresponding part of reverse.

Išdi-na'id, son of Ḫala-iddi, impresses his seal as owner of the house conveyed. The lower edge of rev. line 3 contains the notice, 22 long, 16 broad. These are perhaps the dimensions of the house. Dated the 28th of Kislûnu, the year has been destroyed. The names of eight witnesses are preserved. An extract is given, *S. A. V.* 7885.

In rev. line 3, in place of *ŠI-UM* at end, we may read Brünnow's No. 5205.

796. No. 346. Consists of two numbers joined before 1896. It is now merely a fragment of the left half.

That this fragment belonged to a house sale is certain, in my opinion, from line 9, where we have *bîtu šúatú*. Among the property sold with it, line 1 gives a homer of something, perhaps garden or orchard land. It seems to have been situated in Nineveh: next the house of Nabû-šum-uṣur and next the lane. The property was sold to Adunu-iddin-apal by two or more sellers. It is said to be *ḪA-LA* (i.e. *zittu*) *bîti abi-šunu*, 'the property of the house of their fathers,' or ancestral possession. They sell it for twelve minas of silver, royal standard, and the document probably contained the usual formulae of a sale. No date or name of witness is preserved.

No. 347. A small right hand lower corner.

That it is a house sale is not very clear. The property however seems in line 2 to have been bounded by the house of Ilu-naṣir, and in line 3 by that of Aḫu-nûri, and on the lower edge by an orchard. Further it seems to have some connection with the city of Maganiṣi. A person Adî is also named perhaps as buyer or seller.

In line 3, *ribit* is certain, and in line 2 very probable: so that we may here have to do with two *ribit*, which has been rendered 'squares.'

No. 348. A portion out of the middle of a tablet.

This is not certainly a house sale, but the property is said in line 4 to be next the house of Luḳu; in line 5, next the house of Marduk-bêl-uṣur; in line 6, next that of Zagaga....: and in line 7, to be next that of Bêl-šar-uṣur. This points to a sale of something like house property. In the *Cata.* p. 1277, Dr Bezold says it is 'part of a letter or report.' It is difficult to know what expression he regards as characteristic of such documents differentiating them from 'contracts.'

No. 349. Nearly complete.

Three men, whose names, with those of their respective fathers

are not all preserved, but among whom we read Adî and Nabû-šalid; affix their seals as owners of the property conveyed. This is described in line 5 as a *bîtu ša akulli*; in line 6 f., it is further specified as a *bîtu šá iṣ akulli*, in Nineveh, a *bûru* or well in the midst. It was 43 cubits long and 25 cubits wide. Situate next the house of Kulkulanu, the *rab-kiṣir*; next the house of Ilu-MA-bani, the *rakbu*; next the lane on two sides. It was acquired and taken possession of by Kukulanu, for three minas thirty shekels of silver. The usual formula of a sale follows and the property is again called a *bîtu šá iṣ akulli*.

Dated the 22nd of Âbu, Ep. Q. Fifteen witnesses are preserved.

The date is quoted and restored, as I give it, *Ep. Can.* p. 99.

A quotation of the penalty in line 2 of rev. is given by G. Smith, *Ä. Z.* 1872, p. 112.

An extract is given, *S. A. V.* 7924.

SALES OF ḲAḲḲIRU PUṢIE

797. Among the various sorts of estates, with which we meet in Assyrian Deeds of Sale, I distinguish one class, of well-marked characteristics, designated in Assyrian as *ḳaḳḳiri puṣie*. The writers upon Assyrian Contracts have not, as far as I know, given this class any recognition. No example was published in III. R., nor among the texts given in transliteration by Oppert and Peiser. For the most part these earlier editions confined themselves to complete or at any rate well written texts. By a singular and unfortunate coincidence, no example of this class, known to me, is both complete and well written. Yet the comparison of such texts as we have, leaves little doubt of the essential points which marked the class.

The name is written either *ḳaḳ-ḳir puṣie* or *ḳaḳ-ḳi-ri puṣie*. Of course instead of *pu-ṣi-e* we may read *bu-ṣi-e*. The compound term is not in Del. *H. W. B.*, nor in *Muss-Arnolt* so far. In Meissner's *Supplement* however we have *ḳaḳḳiru* given as a by-form of *ḳaḳḳaru*, p. 85. The word *bu-ṣi-e* (?) is entered by Strassmaier, *S. A. V.* 1404, as occurring in the Louvre contract which he calls *Sarg.* 12. According to the traces given there the preceding word was probably *ḳaḳḳiri*. On the other hand, although he quotes the full expression *ḳaḳḳiri puṣie* from K 429 in his no. 8979, he does so under *tuaru* and not under either *ḳaḳḳiri* or *buṣie*. The label on the box containing K 436, in the British Museum calls the text a 'Sale of a *nikiribu*': which is clearly wrong.

I take it that *ḳaḳḳiru* is a by-form of *ḳaḳḳaru* and means a 'plot of ground': also that *puṣie* is derived from *piṣû* and means 'to blanch

clothes,' 'to whiten.' So the entire expression means 'a fuller's field.' It is possible that *buṣie* could be derived from *bâṣu*, 'sand,' 'mud,' etc.; but *buṣie* points rather to a root *baṣû*. That *puṣu* does mean 'to whiten clothes,' is rendered probable by the often occurring *puṣaia* in connections where the rendering 'fuller' suits admirably: see passages in Tallqvist, *Sp. Nbd.* We also find in *Nbd.* 115, 10 mention of *eṣu ana puṣû*, 'a fuller's bat' perhaps; cf. also *Nbk.* 51, 7 where we have *bud puṣî naši*, which also seems to admit the meaning of 'bleaching.' It seems unlikely that this was a plot where 'fuller's earth' was dug.

The methods of whitening clothes in the East were probably pretty much the same in Assyria as in Palestine: see Bible Lexicons under 'Fuller.' Whether my conjecture be right or not we may set down here some of the characteristics of a *ḳaḳḳiri puṣie*.

798. It was situated in cities, Bît-Dagan (no. 350), Naṣibina (no. 356); Mera... (no. 354): or *ina kutalli ša Arbaili* (no. 353), i.e. on the side of Arbela. Its dimensions, length and breadth, were given in cubits (nos. 351, 352, 354, 355). These dimensions are unfortunately not often preserved both together: one case was five cubits by four and a half (?), (no. 351), another twenty-four cubits broad (no. 352). The area given in (no. 350) is a homer and one *šê*. We can therefore conclude that such a plot varied much in size, but was small in any case. The prices also vary much, in no. 350 it was 80 minas of bronze; in no. 354, 32 shekels of silver; in no. 356, 8 minas of bronze; in no. 357, as much as five and a half minas of silver. This gives the impression that the price was high.

Its boundaries are given in the same way as those of houses, fields, or orchards. It was bounded often by fields (no. 353), houses (no. 351), orchards (no. 350); and most significantly once by a canal or brook, *ḫiritu* (no. 350). This last neighbour would be most suitable for a 'fuller's field.' We know that such a plot was often placed outside the city, hence it is quite natural to find in no. 351, one boundary was the *dûru*, or fortress 'wall.' In no. 357, it appears to be termed *bîtu*, which as we shall see, is often used merely in the sense of 'plot' or 'piece of land.' In no. 350 it is referred to as *A-LIB-GA šú-a-tú*, 'this field,' leaving no doubt as to its general character. In no. 354, half of it was a vegetable garden.

Further it seems to be regarded as plural in sense, though singular in form. In no. 356 we have *ḳaḳḳir puṣie šúatum zarpu laḳiú*, 'these fuller's plots are sold and taken'; and in no. 357 we read, *bîtu ḳaḳḳiri puṣie šúatú zarpu laḳiu*, 'a parcel of fullers' plots are sold and taken.' If this will bear pressing, the larger plots must have been divided

into smaller portions, perhaps rented by individual fullers of one landlord.

799. In no. 90, we have mention of a *ḳaḳḳir*, said to be *talpitu*, fenced or enclosed. It seems to have required beams, thresholds and bricks for its construction. This is not expressly said to be *puṣie*, but the fullers very likely pursued their business in a place enclosed for the security of the clothes in their charge. Also they may have used benches, tables or planks for their work.

In no. 386 we have mention of *enâ puṣê*, perhaps as a boundary; we may take this to 'the fuller's springs,' a natural enough name for a locality. In K 2745, Col. II, 15, published by Meissner and Rost, *B. A. S.* III, p. 208, we have mention of a *ḳaḳḳaru puṣie*, although the editors mark the *pu* as doubtful. They render it by '*Schlamm boden*.'

Further in Rm. 609, rev. we get a restoration of II. R. 33, No. 2; line 15 which gives ŠE UD-E-ME = *še'u pu-ṣi*. Meissner, *Suppt.* p. 24, enters this word under *buṣu* and regards it as different from that in K 2745. I think they may very well be the same. There is no reason why *ḳaḳḳaru puṣî* should not mean a 'fuller's field': and *šéu puṣi* may well enough be 'fuller's flour.' We are told that bean-meal was used by fullers to whiten clothes. It may also be the case that some white earth was known by the name of 'fuller's flour.'

N.B. If the line, quoted *S. A. V.* 7529, from *Sarg.* 12, refers to the *ḳaḳḳiri puṣie* quoted *S. A. V.* 1404, we have one example at least of which we know the exact size. This 'fuller's field' was 28 cubits long and 20 cubits broad; a size quite in keeping with the indications in our texts.

800. No. 350. Portions only.

Išdi-Alai impressed his nailmark as owner of the *ḳaḳḳir buṣie* conveyed.

The *ḳaḳḳiri buṣie*, of a size probably given but [not?] preserved, was a garden or orchard, contained one homer one *šê* of land, situate in the city of Bît-Dagan: next the orchard of Arbailai, next Kurdi-Ištar, next the canal of the city Adi-ilu, and next to Bêl-taklak. Gazilu acquired and bought and took possession for eighty minas of bronze. The usual formulae of a sale follow. Dated, the 15th of Ulûlu, B.C. 707. There were perhaps nine witnesses.

Oppert, *Das Assyrische Landrecht*, *Z. A.* XIII, p. 265, translates obv. 13—rev. 8.

Dr Bezold, *Cata.* p. 1882, opines that this is 'a private contract concerning a sale of corn.' Could he have been misled by the *šê* in line 4? That is clearly like the homer which precedes it, a measure of area.

The name Išdi-Alai is strange: it speaks for a god Alai: we may compare the feminine name Mannuki (ilu) Allai: and also Ardi-Allai.

At the end of line 3 are perhaps the traces of *âl* Bît-Da-gan: the sign *kan* is clear and perhaps part of *da*. In line 10, the second character is perhaps *SI* not *LAK*. In line 11, *šú-a-tú* appears to be written upon another partly erased word. In line 15, the third character is clearly *SIS*, not *PAP*, as I give. On the rev. another division line was drawn between lines 11 and 12. In left hand edge, insert *šu* after *ṣupur*.

This no. is translated now by Dr Oppert in his article *Le Droit de Lignager*, p. 574 f. He renders *ḳaḳkiri puṣê* by *toutes les forêts*, evidently taking *ḳaḳ* as *kal* = all, and *kiri* as the plural of *kiru*: I do not see what he does with *puṣê*. 'Proprietor of all the forests' sounds rather like a divine than a human title. In line 15, he once more returns to his own old view of *izaḳupâni*, '*se plante devant moi* (*juge*),' but he has for the same word also, *qui demanderait à Gazilu*. In line 4 of rev. he reads the animals as *murbazni* but with a query, and renders *mulets*. In rev. 9, he reads the name of the witness as *Nahid-Turzi le.... des dieux*: in line 10, *Aradakhosu*. In the next line he very ingeniously renders *en tout* 4 *témoins d'Esid-alai*. In line 15 again *aba* is *le chef juge*. The left hand edge is rendered, *quatre mines de cuivre, si la marque d'ongle est enlevée*. Then he has a long account of why he could not before admit that after all his sacrifices the plaintiff could be debarred from getting a hearing. M. Victor Revillout had pointed out the real meaning of *la ilakki*, 'shall not bear off.' Dr Oppert now grants that the variants in other texts demand this. But Dr Oppert does not seem to have recognised that this renders it very unlikely that a judge laid down such a decision. He would be more likely to add, 'if any man has a scruple to raise let him come to me and I will give him a patient hearing and a fair judgement.' This only in the interests of justice and the creation of legal precedent. No, the *aba* drew up the agreement and strove by every legal threat known to him to deter the seller from any attempt to recover his property. I fancy if we had the companion document we should find the seller's *aba* as anxious to prevent the buyer from demanding his money back.

801. No. 351. Complete, but text much defaced. The tablet is unbaked clay and lumps have been scooped out.

Ša-Marduk-zaḳup, son of Nabû-iddin-aḫê impressed his seal as the owner of the *ḳaḳḳir buṣie* conveyed. A *ḳaḳḳir*, five cubits long and four cubits broad: situate next the house of Mušezib-Nabû, next that of Nabû-apil-šarri-uṣur, next the fort and next the house of Dadî. Mušezib-Nabû acquired and took possession for [ ]. The

full money was paid. Dated the 16th of some month in an Eponymy which may be Sinacherib but certainly not Mannu-ki-Ašur-li'. Of the first character only the first wedge is certain. There is not room for *nu*. There were ten witnesses.

The date is quoted *Ep. Can.* p. 86.

In line 5, the first and third characters have been written on something else. In line 6, I think there was at least six or possibly four and a half written as the number of cubits, and there is a trace of *ina* before *TIŠ*.

No. 352 has lost the lower portion of obverse and upper part of reverse entirely, and many pieces are flaked off.

Aḫu...., the son of Ḫarruṣu, from the city of....impressed his seal as owner of the *ḳaḲḲiri buṣie* conveyed. A *ḳaḲḲiri buṣie* in the city of...., so many cubits long, and twenty-four cubits broad. Then after a long break the reverse resumes part of the usual formulae of a sale. The date seems to have been in Ep. S. There are indications of twelve witnesses.

The date is quoted *Ep. Can.* p. 100.

There is a trace of an eighth line on obverse, but what sign it denotes I do not know. In rev. 4 at end instead of *e* may be *dan* and perhaps *nu* followed. In line 6, the sign before *ma* may be *išdu*, but it is not certain: at the end of line [...] could be *gam* as sign of repetition. There are traces of an eleventh line, but no whole character is legible. On the edge, at end of line 1, one expects *na* but I can see no trace of it.

No. 353. Upper portion.

In place of his seal Nabû-šezibani has impressed his nailmark. The *ḳaḲḲiri buṣie* lies on the border, *ina kutalli* of Arbela, next the field of Ṭukîra, next the field of Ilu..... Here the text breaks off. The date only retains *arḫu.... limmu Ilu.....* One witness, the *aba ṣâbit duppi* has his name preserved.

In line 5, the traces after *ki* may be those of *ra*. In line 6, after *ilu* may be *ak*, but it is doubtful.

802. No. 354. The upper part of obverse and lower part of reverse are wanting.

So little remains that it is difficult to set out the facts clearly. In line 2, we have indications of the dimensions of the *ḳaḲḲir buṣie*, which occurs in line 7 as forming part of the property. In lines 3 and 4 we have remains of the names of neighbours whose property bounded this plot.

Although in my own copy I had *MI-TAR* i.e. *mi-šil* before *U-SAR*, in lines 4, 8 and [rev.?] 5: by some oversight I have given

nu for *šil* in each place. The text declares that this plot is *mišil kirî U-SAR*, that is, 'one half a garden of vegetables.'

In line 6, the property is summed up as 'in all a field,' *ḳaḳḳiri puṣie, mišil kirî ina âl Me-ra*..... The owner is stated in lines 1 and 2 of lower edge to be Ašur-bêl-danan, son of Nabû-ṣalli, the *rakbu GAB-MEŠ*. The name of the buyer was Um-XX-kam-a-a. This name may perhaps be read Ešrâtai, it clearly marks one 'born on the twentieth of the month.' The price was thirty-two shekels of silver. The full price was paid. The property is enumerated again in lines 5 and 6 of rev. now as *ḳaḳḳiri buṣie, mišil kirî* (and *eḳlî* = a field?). The text seems to have contained the usual clauses of a sale. Both date and names of witnesses have perished.

This contract should perhaps have been reckoned a mixed sale, but its instructive nature seemed to demand its presence here.

Dr Bezold, *Cata.* p. 297, thinks this tablet 'probably contains part of a legal decision.' I do not see the slightest ground for such an opinion.

In line 5, the first sign is not really *iṣ* but the end of *ú*. In both lines 2 and 6, the *TIŠ* is half preserved. The horizontal stroke of *ši* in rev. line 3 is still to be seen. In line 6 of rev. for *lib* may be *te*, but the sign is too damaged to be certain: at the end of the line was *ú*: part of it is discernible: so also of *la* at end of line 7.

No. 355. Upper half perhaps.

Three men, Zibai, Bêl-aḫ-iddin and Bêl-ereš, affix their seals as owners of the *ḳaḳḳiri buṣie* conveyed. Its dimensions were given in cubits, but the numbers are gone. Only indications of eleven witnesses are left, the date is gone.

No. 356. Portions only.

Rimutti-ilu, son of Ḫari-Šarri impresses his seal as owner of the *ḳaḳḳiri buṣie* conveyed. The *ḳaḳḳiri buṣie* was in Naṣibina. It is sold to Rimti-Nêrgal, the *šaḳû* of the *šakinte*, for eight minas of bronze. The usual formulae of sale followed. Both date and names of witnesses are gone.

In line 5, read *Rim-ti-U-GUR*, that is Rimti-Nêrgal, in place of Rim-ut-ili. So in line 8, after Ri-mut, read *ti-ilu*, in place of *ilu-U-GUR*. These readings are preferable. In line 6, also read *šá* for *ša*: this is certain.

No. 357. The upper part of obverse and lower part of reverse are gone.

Bêl-šarr-uṣur sells a *ḳaḳḳiri buṣie* to Bardî for five and a half minas of silver. Usual sale formula. Date gone. Traces of seven names of witnesses.

Extracts are given *S. A. V.* 7490, 8792, 8979.

In line 10 of rev. Strassmaier rightly gives the name Ra-ma-nu-u in place of Im-ma-nu-u.

In 3 of rev. for *X-meš-šu* he has *ši-šu* given with doubt.

In line 1, what I took to be *GUR* or perhaps part of *IB* now seems to me to be *BAR*, *MAŠ*, written over something else. The name in line 2 of lower edge is clearly Bar-di-i, not Ḳur-di-i as I took it at first. In line 2 of obverse, part of the horizontal stroke of *ši* is still discernible.

No. 358. The lower part of obverse and upper part of reverse are wanting.

Bel-šu-si-ša-ḫi-en (?) and Aḫu-lamur, the *amêl mukîl alpê* of the palace, affix their seals as owners of the *ḳaḳḳir buṣie* conveyed. There seems to have been the general formula. The date has disappeared but there are traces of ten names of witnesses.

In line 1, the last sign *en* is very doubtful: but I can suggest no other reading.

SALES OF A PLANTATION: KIRÛ

803. This is a rather small class. It includes fourteen examples, a few of which are very doubtful. The plantation in question has been variously called an orchard or garden: a park and meadow (?) are also given. It is certainly a piece of land, its situation is generally given as in some city. Its boundaries are most often other plantations, often a canal, or a court, the road and lastly a lane. The *kirû*, ideographic *IS-SAR*, is most usually said to be 'of,' *šá*, or 'planted with' *zaḳpu šá*, a sort of plant called *IS-BE-LIT*. This is read by Meissner, *Suppl.* p. 24, as *be-liṭ* (*d*, *t*); he says, 'Ein Baum *be-liṭ* (*d*, *t*) findet sich in dem Assyrischen Contract K 317 (s. Peiser, *K. B.* 4. 136) *kirû ina mât Singara ina bît* (*il*) *Ištar* 1000 (*iṣ*) *be-liṭ* ein Garten in Singar, zum Istartempel gehörig, mit 100 b-Baumen.' Nothing has been found so far as I know to settle the exact dental, we may read *beliṭ*, *belid*, or *belit* equally well. The ending *ti* which is found in line 4 of no. 359 is doubtful, but as far as it goes makes in favour of *belit*. I have therefore rendered it by 'lady-palm,' leaving it open whether the palm in question is the date palm or other kind. In no. 362 there appear to be as many as 2400 of these plants[1].

[1] Mr R. Campbell Thompson tells me that he has already written a Note on the ^{iṣu}*beliṭ* or ^{iṣu}*beluṭ* tree in his chapter on the tablet found at Carchemish in Mr Woolley's forthcoming book, and suggests in comparison the Arabic بلوط, the modern dwarf oak, so valuable in the tanning industry.—[Ed.]

804. Another sort of plantation is expressed by *IS-SAR šá Ú-SAR*: here the *kirû* is planted with *Ú-SAR*. This latter ideogram is of uncertain reading, but as *U* = *šammu* is used as the determinative of 'plants' in general and as the many values of *SAR* point to a general meaning of 'green growth': it is obvious to render by some such phrase as 'garden-produce' or 'vegetables.' The whole expression, *IS-SAR šá Ú-SAR*, I therefore translate by a 'vegetable-garden.' What the Assyrian reading should be seems to me still uncertain.

805. No. 359 is nearly complete.

Bulṭai, the physician, was to affix his seal as owner of the plantation of lady-palms conveyed. The plantation of lady-palms was in the city Kibšuna, next the plantation of Ḳurduka, next the canal, next the plantation of Liḳbai, next that of Bur-Adad. Mannu-kî-Arbaili acquired and took possession of it from Bulṭai, for four minas of silver, Carchemish standard. The usual formula of sale follows. Dated the 18th of Du'uzu, B.C. 680. Seven witnesses.

The date is quoted *Ep. Can.* p. 92.

In line 2, it is difficult to decide whether *a-ba* or *a-zu* is meant.

In line 4, the *ti* at the end of the line is unusual and may not be meant.

In rev. line 3, the *uš* may be written over something, perhaps really we have the ending *u-ni* followed by I which the scribe erased and wrote *BAR* after it.

In line 6, the *GUR* is written with three verticals.

My restoration of the left hand edge is given for what it is worth, but cf. no. 75, *R. E.* 1; 208, *L. E.* 1; 299, R. 3; 330, R. 18: and see remarks on dating of tablets in general, § 62 ff.

As I take it the left hand edge declares that in the time of Esarhaddon, the orchard or plantation was taken possession of.

806. No. 360 is complete.

Idria (var. Adraia) as owner of the plantation conveyed was to affix his seal. The plantation was planted with lady-palms: situate in the city Urulli, next the court next the *ḳablu*, next the road that goes to Kibšuna, next the road that goes to the *mušebi*, next the plantation of Adad-ibni. Mannukî-Arbaili the *ràb kiṣir* has acquired and taken possession of it: for thirty-one shekels of silver. The usual formula of sale followed. Dated the 28th of Aaru, B.C. 680. Nine witnesses.

Of great interest is the note after the date, already pointed out by Dr Bezold, *Cata.* p. 1892: 'for two days and two nights heavy

rain fell.' What the point of the remark was is not clear. Such weather may have been very unusual: it may have been looked on as an omen. The reading of this note is not certain: *A-MEŠ* may be *zunnê* (cf. vol. II, § 73), but is generally only *mê*, 'water.' The meaning of *NAK* is rather *išatti*, 'he shall drink.' Also, *udrûte* is not certain, we ought perhaps to leave it *UD-rûte*. The whole sentence may be a curse on the breaker of the contract.

In line 4, the name of the city may end in *-u-ni*, so that we may read Kibšûni.

In line 13, for *šá* read *ša*.

In rev. line 7, the fifth sign is blurred and injured, instead of *ṣi-e* we may read *ú-a* alone, so that the name may be Šeru-ú-a-ri.

In rev. 8, the *ilu* in the name is very noteworthy, Dr Zimmern, *G. G. A.* p. 249, thinks it probably an error. I am not sure of that. A boy born on the 7th day, would quite likely be dedicated to the special god of that day, or put under his protection, and if so, no commoner way of naming the boy can be suggested than to add to that god's name the termination *ilai*.

807. No. 361. The preamble is entirely lost and also the last few lines of the reverse.

Dadai and Ribâte the son of Šalimdu impress their seals as owners of the plantation conveyed. The plantation, planted with lady-palms was situate in the *âl še ḳapsi* of the city Abbûnu, next the canal, next the plantation of Kaldai, next the plantation of Kukullanu and next the lane. Kukullanu, the *ràb kiṣir* of the king's son, acquired and took possession of it for one and a half mina and five shekels of silver. The usual formula of a sale followed. Dated the 6th day of Sabâṭu, Ep. F. The names of nine witnesses are preserved.

The date is quoted *Ep. Can.* p. 98.

Extracts are given *S. A. V.* 5048, 5076, 8024, 8792.

No. 362. The lower portion of obverse and beginning of reverse is lost.

Adad-naṣir, the *aba*, son of Nabû-naṣir, the *aba* of the palace, affixes his seal as owner of the plantation conveyed. A parcel of land in *mât* Singâra (*gi*?), 2400 lady-palms (in it), a plot in its entirety, next the plantations of...., next the plantation of..... Here the text breaks off. Dated the 3rd of Âbu, B.C. 660. There are indications of six witnesses.

Dr Bezold, *Cata.* p. 1591, gives the date as B.C. 641? I follow G. Smith's conjectural date for convenience, till the order of the Eponyms is settled.

In line 4, the *ra* in the name Singara is probably correct, but on the tablet only two horizontals (like *tap*) appear followed by two verticals: the *gi* that follows is quite conjectural.

No. 363. The upper half of the tablet.

Ḳûai, son of...., of the city of Tarḳanai, affixed his seal as owner of the plantation conveyed. A plantation of lady-palms in the city of Tursâna, next the plantation of...., next that of..... Here the text breaks off. Dated the 25th of Aaru, B.C. 682. Indications of ten witnesses.

A notice is inserted after the date *ḳiru ša ginê ša Ašur Bêlit šû*: 'this plantation belongs to the *ginû* of Ašur and Bêlit.' It is authenticated by three witnesses, Erba-aḫê, the *ḳepû* of Kar-Šamaš; Aplai son of Mušallim-Ašur, with same office; and Mannukaḫê, the *ḫazânu* of the city of Tursana.

By this notice I understand that this plantation was part of the fixed permanent endowment of the god Ašur and his consort Bêlit. That it was so before the sale seems to me unlikely for its seller seems to have been a Cilician.

The character after *A-MEŠ* in the left hand line may be *ḳa*, or perhaps only *napḫar* followed by *TIŠ*. The *ir* may be *ni*.

808. No. 364. The upper part of a tablet, the lower part of obverse and upper part of reverse is wanting.

Bibî, the *bêl narkabti*, affixes his seal as owner of the plantation transferred. It was a plantation of vegetables in Nineveh; before the old bridge: *ina pani tituri labiri*: next the plantation of Nabû-keniš-dugul, the *mâr šipri*, next the plantation of the god Nêrgal: next the king's highway, next the canal. Mannuki-Arbaili acquired and took possession for ... minas of silver. Here the text breaks off. Dated the 13th of Tešritu, B.C. 679. Eleven witnesses.

The date is quoted *Ep. Can.* p. 92, and *B. H. E.* p. 13.

An extract is given *S. A. V.* 8472.

In line 4, the first and second characters appear to me now to be either *ina ŠAL-ti*, or better perhaps, *ina ŠI-ti*, *ina šak* is also possible: so that the line reads *ina pâni ti-tu-ri* (*BE* =) *labiri*.

In line 4 of rev. the *u* at end may be the first wedge of Ištar.

No. 365. The upper half only is preserved.

Batu'a impressed his nail in place of a seal as owner of the plantation conveyed. It was a plantation of vegetables in the city Lagguba: a buyer whose name ended in *ši* or *lim*, acquired it for five shekels of silver. Here the text breaks off. Dated the 25th of Âbu, B.C. 702. Three witnesses.

The *Catalogue*, p. 1590, calls this a 'contract concerning a sale of land.'

In line 4, the city name may end in *úr* (Brünnow's no. 4830), instead of *ub-a*, so that the city's name would be Laggûr.

No. 366. A fragment only.

Zizî, the *ikkaru*, servant of the owner of the plantations impressed his seal. There is no more text preserved. Dated the 20th (or later in) Nisânu, B.C. 669. There are indications of six witnesses.

The date is quoted *Ep. Can.* p. 93.

No. 367. Upper half only.

Nergal-uballiṭsu and Nergal-bêlîa, the two owners of the plantation conveyed and sons probably of....aḫêšu, the *ḳepu* of some city, impress their seals. Here the text breaks off. The name of one witness is preserved.

No. 368. A small fragment only.

The buyer (?) seems to have been Nadinu: and a plantation is named. No parties are named besides and no date is preserved.

It is by no means certain that this is a sale of a plantation, but it seems more likely to be this than anything else.

809. No. 369. Also a small fragment.

This seems pretty clearly to be the sale of a plantation of lady-palms, probably belonging to an *erišu* and situated in the city Padânu.

No. 370. Upper portion.

Tadini-lamur and Naid-Ašur, two persons, owners of the plantation conveyed impress their seals. No more text is preserved. Dated the 11th of some month, B.C. 682. Indications of one witness. The reverse has the note, *ša kirî šuatú šê nusaḫišu la inasuḫu ilki ištu eburi illak*: 'from this plantation he shall not gather the crop, the revenue from the harvest shall come.' This clause reminds one of the leases with which perhaps this document should be classed. [Unfinished.]

At the end of rev. line 1, the traces may be those of *amêl bêl piḫâti*, but I cannot be sure.

The date is quoted *Ep. Can.* p. 91 and *Hist. of Senn.* p. 21.

No. 371. The upper portion only. The tablet is much defaced.

Aḫu-ilai, as his name may probably be restored, impressed his nailmark as owner of the plantation conveyed. In the line below the nailmarks occurs a mention of the servants of the tartan: and in the next line what appears to be the name Piḳaḳi. It is dated the 6th of Tešrîtu, B.C. 698. There are indications of three witnesses.

The date is quoted *Ep. Can.* p. 88, and *Hist. of Senn.* p. 13.

What Dr Bezold says, *Cata.* p. 109, about the date being now

'perfectly illegible,' only shews how subjective the question of legibility is. For my part, it seems to me far more legible than many tablets which the good Doctor calls well written or well preserved. It seems probable that his standard of legibility changed as he grew more familiar with the tablets.

The characters in rev. line 1 and the name in rev. line 2 should be considered doubtful.

No. 372. A portion of the right half is all that is preserved.

There is nothing to fix this as a sale of a plantation except the hint in line 10, the repudiator of the contract is represented as saying either, 'the price was not fully paid' or apparently 'the plantation was never taken possession of.'

The names of the parties and the date are lost, but there are indications of eight witnesses.

From line 7 one may conjecture that the buyer's name ended in Adad: perhaps he was the great Rîmâni-Adad. From lines 4 and 5 we may conclude that there was but one seller.

SALES OF A FIELD

810. There is nothing distinctive about these sales, either in the shape of the tablet or in the general formulae of the document. The tablets are the ordinary oblong rectangular shape, either flat or slightly convex on the upper and lower surface. The edges are sometimes cut square but often rounded off. The writing is across the tablet parallel to the shorter axis.

The subject of the transaction is 'a field,' *eḳlu*. This is invariably written ideographically, *A-ŠÀ* or *A-ŠÀ-GA*. The term seems to have denoted the land simply, without regard to its use. When regarded as distinctly arable, it is denoted by *ŠE-ZÊR*, which occurs in no. 384, as a variety of *eḳlu*. In the preamble as a rule only *A-ŠÀ* appears.

In the specification of the property which follows the real space: we generally find the same order of facts observed. It is said to be, 'a plot of so many homers in such and such a district, bounded on its four sides by specified boundaries.' A more scientific specification of the field could scarcely be given.

The first word is *bîtu*, usually written with the sign E, BIT. What connection this has with *bîtu*, 'house,' or similar words I do not pretend to know. It is however continually used in the sense of 'plot of ground,' as Peiser has rendered it '*Grundstück*' (*K. B.* IV,

passim). It has a more general meaning of 'a parcel,' or 'lot,' of slaves. Here the word 'plot' seems to suit the context best.

Then follows the area of the field, stated in homers and fractions of a homer.

On the general question of these measures see vol. II, chapter III. It is however perhaps deserving of remark that in by far the majority of cases the field contains an integral number of homers. If this had been invariably the case, we might suspect the area to be stated in round numbers, but as fractions do occur we may presume the measures accurate. As the fields are of all sizes from one up to thirty-five homers it seems likely that they were oblong rectangular strips of a definite length and width reckoned as one homer and that two such strips side by side formed two homers and so on. In support of this may be urged the manner of indicating boundaries, which generally were four in number.

811. The boundaries are very various as might be expected. Most often the field of a specified owner is given or merely the owner's name. A canal, *ḫiritu*, or a brook, *naḫlu*, the great pit, *bûru dannu*, the hill, *šadu*, the mound, *tullu*, were features well known locally but now difficult to trace. The districts named are the *kudari*, the Aramaic quarter, the *musagilâte*, the *saḫaru*, the *ḫaliki* and the potters' quarter. Closely connected with these we may place other districts named as the situation where the field lay. Such are the frequent *maṣarûti*, perhaps the quarters of the garrison; the *malgûte*, probably the brickfields; the *birâte*, surely the forts; the Chaldean quarter; and more obscurely the *mašakipu*, the *ušalli*, the *ḳablie*.

Beside these are various roads named, the road to Kalah, to Tezi, to Ḫame, to Kisiḫu and to Šaṣillai, and roads known as the *ḫarrân ḳadni* and the king's highway. Even a town itself may be named as the boundary, Laḫiru or Tezi for example. That this meant that the city-wall ran along the side of the field is not certain, each city or town probably had its definite strip of land outside its walls.

In rare cases a house or garden or plot is given as neighbour.

A field is often said to be 'in a city,' which seems to me to imply that the boundary of a city was some distance outside its walls.

Proximity to another plot was expressed in various ways: most often by the sign *SUḪ*, read *kimmatu*: but also by *GAB-DI* which may perhaps be read *duḫdi* or be only an ideographic expression for the former. These two forms are used interchangeably and sometimes together. I have been unable to detect any difference in meaning or use. They both mean 'alongside,' 'bordering on' or as I render simply 'next.' Other expressions occur such as *birti*, which seems to

be rather a loose expression in no. 374, it generally means 'between.' The sign which means 'broad,' *DAGAL*, often read *rupšu* and *ita*, is shewn by variants to be really pronounced *umme* in Assyria; it seems to mean the 'broadside' of a plot as distinguished from the 'ends.' The word for 'side,' *kutallu* occurs occasionally, we have *kutal kirî* and *kutal tulli*, 'beside the garden' and 'beside the mound.'

812. Some accessories of a field are named, thus we have *ênu ša mê*, 'a spring of water.' In one or two cases epithets seem applied to the field as *tabru atru*. These are perhaps to be rendered 'open and enclosed.' In *Sch.* [no. 1 now Johns no. 779] we read of a field that was three-fourths *tabriâte* and one-fourth *atru*. There is some reason to think that *atru* as a noun means 'a court,' as an epithet applied to a field it may mean 'fenced' or 'hedged': the 'open' land being merely separated from its neighbours by stone land-marks.

The exact meaning of some of these terms renders classification exceedingly difficult. My guide has been the preamble and the resumptive clause: if the scribe has there described his subject as *eḳlu*, I have classed it as 'a field.' The 'field with various other sorts of estate' will come next. It often occurs that more than one plot was sold at the same time. A separate specification was given for each plot: in many cases the whole number of homers of land is given as a total at the end.

In the statements of price we find great variety of value per homer: the commonest being 3, 4, 6, 8, 9, 10 shekels per homer in silver, and four minas of bronze. In one case (no. 385) the price is six homers of corn per homer of land. In many cases the price is given without our knowing how much land was sold and in other ways the data are defective.

For a fuller discussion of the districts and boundary notes see vol. II, chapter III.

For the frequently occurring expression *in GIŠ-BAR ša X KA*, see § 276.

For the claims on a field, see *mutûtu*.

For claimants see *ḳêpu*, *šakašu*.

813. No. 373. Complete.

Pašî, the son of Ibašši-ilâni, from the city of Daianu-Adad, impressed his seal as owner of the field conveyed. A plot of one homer twelve *ḳa* of land, next the broad side of the *kudari*, next Šar-Ištar, next Išdi-aḫêšu, next the brook (naḫlu). Ṣalmu-aḫê the *amêl ša šepâ* has acquired and taken possession for ten shekels of silver. The usual formula of a sale follows. Dated the 4th of Aaru, B.C. 648? Five witnesses.

The date is quoted *Ep. Can.* p. 97.

The penalties in rev. 11 are quoted by G. Smith, *Ä. Z.* 1872, p. 112.

The tablet is described in the *Guide*, p. 173, no. 36.

Extracts are given *S. A. V.* 4822, 4841, 5065, 5236, 8024, 8979.

Lenormant, *Essai doc. math.* p. 84, 137, makes references.

The text is published in transliteration and translation by Oppert, *Doc. Jur.* p. 240 ff.

Professor Oppert reads the name of the city in line 3, Da-i-e-nu-Bin.

In line 5, in place of *I IMER-PA* he reads *Li-in-Nabu*, but gives no Latin rendering, in the French he has *La maison lin.... de Nabu.* At the end of the line for *ku* he reads *lu* and for *da*, *maḫ*: so that he gives the reading *ekil šuḫummu sa lu maḫri* rendering *ager prope matrem* and *et le champ auprès de sa mère.*

In line 7, he reads the name Rim-aḫi-su.

In line 9, he read the name An-nu-aḫe: it is quite clearly Ṣalmu-aḫé.

The god *AN-NU* = Ṣalmu, was an Aramaic divinity, long known to us from the Taimâ Inscription. That names beginning with *AN-NU* are to be read so is shewn by the list of specimen names, 83–1–18, 695 R. 1 f., where names beginning with *AN-NU* are grouped with those beginning with *AN-ṢALAM*, *Br.* no. 7297. That *NU* = *ṣalmu* is well known. A variant of the present name is written *NI-mu-aḫê*, i.e. of course, Ṣalmu-aḫê: it is also written simply, *NU-aḫê*. That we are not to read Ṣalam-aḫê is shewn by the variant, the form is like Bêl-aḫê, and may be abbreviated from a longer form.

In line 10, Oppert gives the title as *nisu sa nire* and renders *vir pedum* (*nuntius*).

In rev. 5, in place of *ma-ti-ma*, Oppert gives *as-ri-ma.*

In rev. 6, as usual, Oppert considers the terminations *-anni* and *-uni* to imply the first person singular.

In rev. edge, line 4, Oppert reads the name, An-ma-li, and in the Latin rendering gives Nalbar-ellu.

The whole transaction Oppert calls an '*Aliénation d'Immeubles.*'

Bezold, *Lit.* p. 154, 10, says this belongs to the class, *über den Verkauf von Immobilien, von Feldern, Garten*, etc.

814. No. 374. Nearly complete.

Four men, Mannu-li (?), Adad-naṣir, Ṭabusu and Adad-iḳbi impress their seals as owners of the field conveyed. A plot of one homer eighteen *ḳa* of field alongside the canal, next the field of Ṭebetai, next the field of Muḳalî, next the

field of Nuḫšai, next the field of Mušezib-ilu. Ribâte acquired and took possession of it for four shekels of silver. The usual formula followed. Dated the 7th of Ṭebêtu, B.C. 686–5. Twelve witnesses.

Dr Bezold, *Cata.* p. 1947, says it is a 'private contract concerning the sale of a house and certain fields.' I make it, *no* house and *one* field.

The first name may be restored to Mannu-li-im-me, cf. no. 257, R. 15.

The parties to this transaction were several of them parties to the lease, no. 624: exactly a year before. The plots of land were not the same: but they were very near one another.

No. 375. The upper portion and left hand side.

Ḫasabu impresses his nailmark as owner of the field conveyed. A plot of twenty homers of land in the city Kal(ḫi?), next the field of...., next the field of..... Mannuki.... acquired and took possession for..... The usual formula followed. Of the date only Aaru is preserved: there are indications of six witnesses.

In line 4, the way the wedges are written points to the number of homers being forty. Instead of the city being Kal-ḫi, the trace may be Ni-(nû-a).

In the names of witnesses, rev. 1 may begin with *DI*: in line 2, for *ki* one may read *še*.

In line 3, for *ba* read perhaps *na*. The traces of the Eponym's name consist of two parallel horizontals: but it is difficult to say whether they are at the beginning of the name or not, and it is quite impossible to read the name.

No. 376. Lower half nearly.

Ṣabâiu (cf. line 5 of rev.) impressed his seal as owner of the land conveyed. A parcel of five homers of land...., next Ḫa-di (?)-ga, next...., next the brook: (perhaps the great brook *naḫalli danni*), next the road to the city...., next the field...., next the house (?) of A....dinia, next the house of Kidinia, next..... Mušallim-ilu acquired and took possession of this field for twenty country minas of bronze. The usual formula followed. Nothing certain is left of date or witnesses.

This tablet exhibits an unusual number of phonetic spellings: e.g. *bu-ur-ki* for *bur-ki*, *i-da-bu-bu* for *KA-KA*.

The occurrence of eight specified neighbours perhaps indicates that the field consisted of two separate portions: or even that the *bîtu* mentioned was really 'a house.' This is not in agreement however with the usual way of indicating these facts.

The many doubtful places in this text baffle my powers of decipherment. No reliance can be placed upon them as leading to a better reading. In line 8 of rev. the scribe has omitted his verb. Dr Zimmern, *G. G. A.* p. 249, plausibly suggests a *ŠA = išakan*.

815. No. 377. Portion out of the middle.

Neither seller nor buyer has had his name preserved. The land was in at least two lots: the first consisted of five homers of land, next the road to...., next the road to the estate of Ildiši, next the field of Ur-(du?) and next that of ....-iddin-aplu. The second lot consisted of four homers, next the estate of Dannai and also next that of Išme-ani (?). Other boundaries were stated but are effaced. The rest of the text has perished. Dated the 17th of Ṭebêtu, B.C. 664 (?). Indications of eight witnesses.

In line 4, the character given as *di* may be the end of *sar*. At end of line 7, it is possible to imagine one sees the remains of *ni*.

In line 1 of rev. the tablet shews traces of *ilu* before *sin*, and after *šalšu* came *ša*.

In line 3, the tablet has not preserved the *úrat* at the end. In line 6, the *šu* of *šalšu* is not preserved. Of line 11, so little certain are the traces, that the tablet may not have had them at any time.

No. 378. The left half only.

Ilu-malaku, as owner of the field conveyed, impressed his nailmark. A plot of thirty homers of field, with a fountain or brook in it: two homers of....in the city Ḫame, next the canal, next...., next the *saḫaru*: Mannuki....acquired and took possession for eleven shekels of silver. The usual formula followed. The date may be in Ṭebêtu or Kislîmu: but the day and year are lost. There are indications of seven witnesses.

G. Smith, *Ass. Disc.* p. 424.

Schrader, *K. B.* p. 76.

Ledrain, *Gazette archéologique*, vol. I, p. 39.

Ledrain, *Revue d'Assyr.* I, p. 39 f.

The text, with transcription and translation is given, *C. I. S.* p. 33 f.

In line 2, *C. I. S.* gives one horizontal wedge as a trace of *ma*: I cannot see it now.

In line 3, *C. I. S.* gives the whole of *se*, but it is not now visible.

In line 6, *C. I. S.* gives *II iṣ* after *šá*. This line may have been erased.

In line 11, *C. I. S.* does not give *ki*, which is clearly there.

In line 15, *C. I. S.* omits all: and gives no traces of the names of the witnesses.

The Aramaic legend is very well preserved. It reads דנת אלמלך זי ארק חמע. From this we learn that the name of the seller was Ilu-malaku, of which the Assyrian gives Ilu-ma-la.... as certain. *C. I. S.* renders it '*El regit*': but that could hardly be the meaning: we should surely have Ilu-malik in that case. The meaning of the whole phrase is given by *C. I. S.* as '*Venditio Elimaliki ex regione Hamae.*' But it is not the *venditio* of Elimelech, only of some fields. The word *dannîtu*, as Del. *H. W. B.* p. 225 b, gives, is the deed or document conveying the property. That it denotes a sale is incidental to the particular case.

In line 6, I venture to suggest that *ŠE-GIŠ-NI* came after *ša*: so that we have a plantation of sesame. In line 12, the restoration of the name, as ending in *ku*, is due to *C. I. S.* The name appears in no. 534, rev. 4, to be written, Ilu-ma-la-ka.

In rev. 11: the sign may perhaps be *Dûr* in place of Ra: and line 13, instead of *ši* read *a*, so that the witness in line 12 was son of him whose name appears in 13.

816. No. 379. A fragment only.

Ardi-Ištar(?), Adad-ša-na'id(?), and Ulûlai, the *sasinnu* of the city Uš-imer-ai impress their seals as the owners of the field conveyed. The field was next the brook, next Ištar-dûri on two sides: (and probably another plot) next the side of a plantation next a field, etc. The rest of the text is lost. It was dated in the Eponymy of Ašur-ilai, B.C. 651(?). Indication of one witness.

The date is quoted *Ep. Can.* p. 95. Bezold's alternative date, B.C. 893 (?) is not likely.

The text is published in transcription and translation by Peiser, *K. B.* IV, p. 146 f.

Peiser's edition is substantially correct: I add one or two characters, that is all.

Peiser calls the transaction a '*Verkauf eines Grundstücks.*'

No. 380. One side only, reverse being totally destroyed.

The names of the parties are destroyed unless in lower edge line 1, the name *Mudi*.... is that of the seller. There were two plots sold, the first one homer thirty-six (?) *ḳa* of field in the city Kisiḫu, next the field of Kak (?) duši, next the road to.... the other plot of eighteen *ḳa* of field, the boundaries of which are too defaced to be read. The rest of the text is lost.

Throughout the scribe has written *LIB-GA*, instead of *A-LIB* or *A-LIB-GA*, as the ideogram for *eḳlu*, a field. In line 4, for *ki* is perhaps *tul*. In line 5, for *bu* read *šá*.

In line 7, the scribe has written *i-la-ki-u-ni*, doubtless for *ilakûni*.

I am inclined to restore line 5, to *ḫanan šá a-na* âl *ṢAB*.....

No. 381. Portions only are preserved, the rest has flaked away so that any restoration is impossible.

Two men, of whose names only the first characters Na and Ki are preserved impressed their seals as owners of the field conveyed. The amount of land named in line 4, is very doubtful. In line 5, hardly a trace is certain. In line 6, before *ra* may be the traces of *il* and after *ilu* may be *ip*: so that we should have *il-ra-an-ip-ra*. In all three lines we seem to have traces of ends of the names of neighbours. The name of the buyer seems to be Tu-ḫu...., the reading *še-ma-ḫu* is possible. The title, *asu* of Esarhaddon, is unusual but I cannot make anything else of the signs. Line 10 is fairly well preserved and the price one half mina is certain. Thenceforth the text is pretty certain and clear. The traces of witnesses seem to indicate eight. There is no trace of a date.

817. No. 382. Part only of tablet is preserved; the lower part is gone.

In lieu of his seal, Šamaš-tabni-uṣur, son of the weaver (?) impressed his nailmark, as owner of the field conveyed. A plot of one homer of field in the *malgûte*, next the field of the *sukallu*, next the field of Apli; a plot of 48 *ḳa* of field on the road (to?) Katni, next the field of Aḫu-tab, next the field of Ardi-ili-rabî; a plot of one homer of field on the side of the Kaldai, next the field of Nabû-aḫê-erba, next the field of Marduk-bêl-uṣur; a plot of 48 *ḳa* of field, next the field of Nabû-aḫê-erba, next the field of Abu-ṭab; then comes a break, after which another plot appears to have contained three homers and thirty *ḳa*, unless this is the total. The rest of the text has disappeared. Dated without month or day in the year B.C. 716. Indications of five witnesses are preserved. Three minas of bronze were paid for his nailmark.

The date is quoted *Ep. Can.* p. 85.

An extract is given *S. A. V.* 5030.

The text was published in transcription and translation by Peiser, *K. B.* IV, p. 110.

In lines 6 and 10 he reads *I-PA*, as *I PI* 12 *ḳa*, that is 48 *ḳa*: which I follow.

In rev. line 1, he omits all after the name Sukkai and perhaps rightly, the characters may have been erased: one might perhaps restore *naphar IV ŠI-MEŠ*.....

In rev. line 3, in place of *BI-LUL*, he reads *ittu* (?)-*u*, as also

in line 2 of obverse he gives *ittu*, where I read *ušbar*. In all other respects, I agree with his readings.

In rev. line 2, Peiser reads Šepâ-ti-ia, which of course is possible. I prefer Šepâ-Ištar.

In line 2, of obv. the sign which Peiser read *ittu* (?) and I thought was *ušbar* turns out to be really part of Br. no. 4682: read perhaps *šîmu*. This is very odd, as *šîmu* generally seems to mean 'one sold.' In line 11, before Abû-ṭab, I have given *šá* for *ša*. In line 12, the last character is *ti* not *te*.

No. 383. Complete.

Nabû-li' impresses his seal as owner of the field conveyed. A plot of thirty-five homers of field *ina maṣaruti*, *ina GIŠ-BAR šá IX ḳa*, situated in the city Sairi, next Irṣiṣi, next the field of Šamaš-šarr-uṣur, next the field of Šamaš-Šallim, next the *musagillate*. Šamaš-šallim acquired it and took possession for five minas of silver. Dated the 24th of Ṭebêtu, B.C. 674. Ten witnesses.

The date is quoted *Ep. Can.* p. 93, and by Budge, *H. E.* p. 13.

G. Smith, *Ä. Z.* p. 112, quotes line 3 rev.

Extracts were given *S. A. V.* 4822, 8085, 8979.

The text was published III. R. 50, No. 4. A transliteration and translation were given by Oppert, *Doc. Jur.* p. 188 ff.: and again by Peiser, *K. B.* IV, 126.

In line 1, and again in line 1 of lower edge, Oppert read Nabû-irib, Peiser rightly gives Nabû-lî'u.

In line 3, Oppert reads *mazaruti* and renders *agrorum consitorum*: Peiser reads *maṣaruti* and renders '*in Bewachung*,' with the foot-note '*Noch unbestimmter Terminus!*'

Oppert reads line 4, *i-na iš-bar-sa IX ḳa*, and renders '*ex proventu novem epha*'; and then takes the two lines together in French as, '*Un champ rendant trente-cinq homers, sur un ensemencement de neuf epha.*' Peiser reads as I do, *ina GIŠ-BAR ša 9 ḲA*: and renders '*nach dem Maasse von 9 ḲA.*'

In line 8, Oppert reads as I do *musagilâte*, and renders '*pascua*': Peiser reads *musakirate*, and renders '*die Versperrenden*' giving the footnote '*Name von Wallen oder ähnlichem?*

In rev. 5, Oppert for *ana ešrâte* reads *ana X e* and renders '*pretii decima pars.*'

In rev. 7, Oppert reads *idabbab* for *i-KA-KA-ma*.

In line 9, Oppert reads the name Nabu-sum-uṣur, Peiser rightly Nabû-zêr-uṣur.

In line 12, Oppert reads the name Bel-kaś-dur, Peiser curiously

Bél-harran-it, with the footnote '*Abkürzung für -itta-ia? so K.* 336, 12.' I cannot see how K. 336 helps in any case: nor why Peiser read *dur* as *it*. The name is simply Bêl-Ḫarrân-dûri.

In line 16, Oppert gives the name as Nabu-sakin, Peiser as Nahî-ša-ban. The sign read *kin* or *ban* is apparently written over another and may be really *NIGIN*, the double *kil*, and if so the name is Nabû-ša-upaḫḫir.

Oppert calls the transaction a '*Vente d'Immeubles*,' Peiser, '*Verkauf eines Grundstücks*.' Bezold, *Lit.* p. 153 (*b*) 8, says: '*Über den Verkauf von Immobilien, von Feldern, Garten*, etc.' Professor Oppert, in his remarks on this sale, seems impressed with the small price of the land. But thirty-five homers for five minas means between eight and nine shekels per homer. Prices do vary considerably from three shekels to eleven shekels per homer: and this is quite a fair price.

In line 1, of bottom edge, read *lu-u* for *lu*, and in rev. 16, read *ban* for *kim*. This last sign is made in a very strange way, perhaps the result of an erasure, but it has only one vertical.

818. No. 384. Greater part of tablet, only the upper part above the seals is broken off: and the corresponding part of reverse.

Adad-ibni impresses his seal as owner of the field conveyed. A plot of fifteen homers of corn land (*še-zêru*), *ina maṣarûti bu-ra?* . . . . which Adad-ibni bought for forty minas of silver (?) and to Sin-apal-iddina sold and gave. The usual formula follows. The date is lost, but there are indications of five witnesses.

An extract is given *S. A. V.* 8979.

There seem to be several deviations from the usual arrangement. Adad-ibni appears to have bought the field for Sin-apal-iddina. We cannot say who was the seller.

In line 6, the first two characters may be *a-na*. If so we may take Adad-ibni as seller, and then he sold and gave it to Sin-apal-iddina. In no. 401 later we have a similar case. There we read clearly of the seller, *upišma ana B ittidin*. As this follows the price also, we must admit that *úpiš* cannot always mean 'he acquired,' but must mean something that could be said equally well of both buyer and seller. I suggest 'made a bargain' if we derive from *epêšu*: or 'came to terms,' leaving the derivation open.

This tablet is part of a very large one and the writing is unusually large and also very deeply impressed: but the surface is rubbed as if the brick had been rubbed on a board. In line 5, the bar should be a bracket: *kaspu* is not on the tablet and from the amount *eru* would be more likely. In line 6, the title may be *šaḳu*. In line 2 of rev. insert *a* before *iddina*. In rev. 9 the name may be *Ba-tu-ni*.

No. 385. Only part is preserved.

Although this document contains many of the phrases of a deed of sale, they are arranged in an unusual order. The preamble is lost and consequently there is some doubt as to the seller. The traces of two lines above the seals lead to nothing: and the first line after the seals begins with *upišma Nabû-tapik-zêra* shewing that the buyer was Nabû-tapik-zêra: but instead of the price coming next, we get a specification of the property. A plot of six homers of land, *ina maṣarûte*, situate in the city Ša-ṣillai, *ina GIŠ-BAR* 9 *ḳa eri*. Then follows *ultu pâni*, i.e. 'from Belša-iḳsar, the *amêl BA-MEŠ* of the king's son, and from these people (that is the aforesaid sellers).' Then the price is stated as thirty-six homers of corn, *ŠE-PAT-MEŠ ina GIŠ-BAR* 9 *ka eri*; then comes *ilḳi*, 'he has taken possession.' The usual formula of debarring litigation is here reduced to the sentence, *mannu ša iparikuni ŠE-PAT-MEŠ ina atrišu ana Nabû iddan eḳlu ušeṣi*, 'whoever shall dispute (this bargain) shall pay the corn to Nabû in his court and shall release the field.' Then oddly enough follow the boundaries of the property, 'next the field of Nabû-tapik-zêra, next the field of Bêlibni, next the field of...., next the road from Kurbân, next the road that goes to the city Anâtu: in all what Bêl-ša-iḳsar (a plot of land next the field of Nabû-tapik-zêra) bought from Ammeni-ilu and Abu-ṭab; next the road to Anâtu, next the mountain, and next the field of Abu-ṭab.'

The date is lost but the names of eleven witnesses are preserved.

The many unusual features preserved make it doubly unfortunate that we have not all the document. As things are it is hardly to be certainly made out what was the exact nature of the transaction. The absence of any mention of a term of years excludes the idea of a lease. The statement of price in corn is very unusual. As the price of a homer of land varies from three to eleven shekels, it is not very certain what was the worth of one homer of corn in shekels of silver.

In line 2, *a-na* is quite as likely as *adi*. In line 5, the title *amêl BA-MEŠ* seems new, but it certainly is so on the tablet. In line 6, I have given the wrong *amêl*. In line 9, what I gave as *šu* after *at-ri* is really the end of *ri*. In line 11, I have omitted *šá* after *eḳlu*. In rev. 15 may also be the traces of Mannuki-Ninip.

The script of this tablet is very like Babylonian, the form of *dan* in line 10 is purely so.

819. No. 386. All above the seals has disappeared and many characters are broken out or defaced. It seems to me that the clay has been allowed to dry hard and the tablet then dipped in water to soften it. This would make the surface 'greasy' or slippery and instead

of the stylus making a deep clean mark only a scratch was made. The surface also 'ran' and seems to have closed over some marks. In one or two cases the characters appear written upon others.

In all probability the specification opened with *bit X imer eḳli ina GIŠ-BAR ša X ḳa*. Then followed *eḳlu ênâti at-ru*. These were next the road to Urzunapi: next the field of Aḫulimme, next the field of Ludime. The 'springs,' *ênâti*, seem to have been part of a fuller's establishment, *pûṣê*. The buyer was Daian-Kurban, the seller Abitî. The price was 30 sheep. Then follows the usual sale formula. The date is lost but there are indications of ten witnesses.

The first line of reverse is quoted by G. Smith, *Ä. Z.* 1872, p. 112. An extract is given *S. A. V.* 8979.

Repeated collations have, I think, enabled me to make out the scribe's intentions somewhat better.

In line 1, what I give as *ḳa* is really the trace of *ša* and a trace of the numeral 10 follows.

The next line has a trace of *lib*, probably the remains of *eḳlu*. The verticals have run together. Then came *ênâti*, and the doubtful signs at end of line 2 are a very defaced *ad-ru*. There is no *ina* after *meš*. In line 3, before *šá* may be two slant wedges, the end of *A-ŠÀ-GA* or *eḳlu*. Then came *âlu*. The sign given as *ur* may be *ib* or *lu*. I regard *zu-na-pi* as certain. In line 6, instead of *šu* at the beginning was probably *lib*, the three verticals having run together: *pu-ṣi-e* is certain and *bît*. Then was clearly *rim-ḳi*, the *rim* is written very like *ši* and of *ḳi* only one horizontal, one vertical and two slant wedges are preserved. In line 7, the *ma* is exactly like *is*. In line 8, *ina lib* is very faint indeed and the place is crumbling, *bi* is certain. What looked to me like *ṭu* is certainly *lu*. What seemed the remains of three verticals are really one. The scribe repeated his stroke because it did not mark well. There are certainly two verticals at the end of the character. After these 30 *LU-MEŠ* we have clearly written *Šá I manû mišlu kaspi*, which may mean 'which are (worth?) a mina (and) a half of silver,' or 'of one mina a half in silver.' In the former case a 'sheep' was worth three shekels of silver in the latter only one. Unfortunately this stands alone as an indication of the value of a sheep in Assyria.

In line 10, what I gave as *ar* is only *ri*, read *za-ri-bi*. In line 14, where I restored *mâr aḫêšu*, there seem to be traces of *bêl piḫâtišu*. I think the scribe wrote that, then half erased it and probably wrote *mâr aḫêšu* over it, which caused the place to crumble.

In line 18 the phrase is curious, *šá ad-ni* must be for *ša addini*, 'which I gave.' It could hardly be *šá abi-ni*, 'of our father.' What

I gave as *nu* is really *šú* and there was nothing after *u*. The pronoun *šú-u*, 'he,' resumes the sentence, refers to *mannu* and is nominative to *iddan* or *iddina*. In rev. 2, I now read only *a-bi* followed by *SE-na*. Perhaps *a-bi* is the end of a divine name.

The name of the first witness was Abdišarri: what looks like *ṣur* is the trace of *man*, *niš*.

In line 5, instead of *rim-a-ni*, probably *KAR-ir* is better, i.e. *eṭir*.

On the left hand edge is a curious clause, *mannu šá eli ilki dup(sikki ....) kaspu ana ešrâtešu...*, 'whoever on the ground of *ilki dup(sikki* shall intervene, shall repay) the price tenfold.' This renders it improbable that in line 10, the scribe meant *bêl pihâtišu* to stand. The traces after *ilki* are certainly those of *dup*.

There are distinct impressions of thumb marks on the edges, where the scribe gripped the tablet.

820. No. 387. Upper half.

Nanâ-alik-pâni(?), son of Marduk-balliṭ, impressed his seal as owner of the field conveyed. A plot of five homers of land, *ina GIŠ-BAR šá* 8 *ḳa*. Nûr-Bîti acquired and took possession. The price is lost. Dated the 8th of Kislîmu, B.C. 651(?). Ten witnesses.

The Aramaic legend[1] [....].

No. 388. Part of a clay tablet: only the upper part being preserved each side.

Napî, Ištar-na'id, Ḫu...., Siedala, Nûr-ilai, Akša, in all six persons impress their seals as owners of the field conveyed. A plot of ten homers of field *ina GIŠ-BAR šá ḳa* 9; next ....ḳi-i, next the *buru dannu*, next the road to the city..... Ilu.... acquired, etc.

Here the text breaks off. The date is gone, but the names of eight witnesses are preserved.

No. 389. The upper part of obverse and lower part of reverse are destroyed: and there are many breaks. Consequently we can only conclude, from line 6, that there were several buyers. In line 2, we have *GIŠ-BAR ša* 10 *ḳa*; but this seems to have been preceded by *ina libbi* in place of the usual *ina*. In line 3, if my restoration of the last character be correct we have *ana šabusu*, pointing to some of the property having been exchanged. One boundary is given, in line 4, as 'the road to *âl šê* Bir....': another is given, in line 5, as the 'king's

[1] According to Dr Stevenson the legend is: ... זרי זי כן ... (or פן) (or זדי).
Cf. Stevenson, *Assyrian and Babylonian Contracts, Vanderbilt Oriental Series*, 1902, pp. 44 seq.; 122, 166.—[Ed.]

highway from the city.....' In line 6, instead of *bît*, was perhaps *ú* the beginning of *upiš*; if so, the buyer's name ended in *ši*, from line 4 of rev. we learn it began with Bêl. From line 1 of lower edge, we learn that it was a 'field' which was sold. The usual formula of a sale followed. No date is preserved but the name of one witness and a trace of a date appear on the left-hand edge. As no price is mentioned in line 6 or 7, where one would expect it, this may be a case of 'barter'; or an exchange of one field for another.

No. 390. The part above the seals is destroyed and of the rest only two or three characters of each line are preserved.

Consequently we do not know the names of either buyer or seller: nor of any witness. It is dated at least as late as the 20th of Addaru, but the year is lost. However we may gather that it was a plot of six homers, *ina GIŠ-BAR šá*....: that four boundaries were specified: that it was sold for two something, perhaps minas of silver which would be rather a high price: that it was a field sale from line 11, *eḳlu šúa(tu)*: and that there were eight witnesses.

In line 17, the four minas are probably the penalty to be paid for repudiation: and the phrase in line 18 would most likely be *ašibat âl*.....

821. No. 391. The end of obverse and beginning of reverse which were lacking from K 352 when vol. 1 of the *Catalogue* was published were at once seen to be contained on 83–1–18, 291. When the two fragments were placed together they were found to join, though the edges of the join are rubbed and parts of the tablet are so crushed as to be illegible. This I mention here, because it was the first time I realised that all the joins had not been made. The tablet is now what Dr Bezold would call 'complete.'

In lieu of his seal, Šeir-idri impressed his nailmark, as owner of the field conveyed. A plot of two homers of land in the district of *mašakipu*: next the road to Kalḫa, next Zabini, next the broadside of the Aramaic settlement. A plot of one and a half homers of land next Urarṭai, next the road to Kalḫa, next Zabini, next Bêl-bulliṭ. A plot of three homers of land, next Nuḫšai, next Zabini, next Bêl-bulliṭ, next the broadside of the city Tezi: by the potter's field(?). A plot of four homers of land, next Zabini, next Bêl-bulliṭ, next the broadside of the city Tezi,..... A plot of one homer of land, next Ḳibitnie..... A plot of twelve *ḳa* and a *kussu* (throne?)..... A plot of eleven homers and a half of land in the city of the (potters?): in all four(?) plots(?). Ninip-ilai acquired and took possession for....

The usual formula of a sale seems to have followed. Dated the 16th of Sabâṭu, B.C. 717. Indications of at least seventeen witnesses.

The date was quoted *Ep. Can.* p. 84; also, *S. A. V.* 4822.

The text of K 352 was published in transcription and translation by Peiser, *K. B.* IV, p. 108 f.; also by Oppert, *Doc. Jur.* p. 160 ff.

The text of K 352 was published III. R. 48, No. 6.

In line 2, Oppert reads the name of the seller as U-mar-ri-ri, Peiser reads ....id-ri.

In line 3, Oppert gives only one homer, Peiser gives three: Oppert reads *ḳani* and renders *plantarum, ensemencé de plantes*, Peiser reads *ḳanima* but gives no rendering: both leave the last three characters untranslated. The parallel phrase, in the next (no. 392) deed, shews that we are to separate *ḳani* and read *mašakipu* of which the other gives a variant *ḳanni maškipu*. We expect to find the situation of the plot here, so I render *ḳani* or *ḳanni* by 'in the district.' What the term *maškipu* or *mašakipu* may be [is not clear].

In line 4, Oppert reads the name of the city Baniḫa; and leaves it so on p. 160, but on page 161 gives *Calach*. Of course Peiser read Kalḫa.

In line 5, Oppert reads *ummu*, Peiser *rupšu*: a variant phonetic reading *um-me* shews the true reading of this sign to be *ummi*. Oppert oddly renders by *matrem* and *la mère*: Peiser gives the right idea, *die Breite*. I have a notion that here as elsewhere it means the 'broadside,' right or left; while the top and bottom ends are *putu* and *miṣru*. It seems clear from this line that one boundary was a space reserved for the Aramaic nomads (?).

In line 6, both Oppert and Peiser read Akkadai, the name can as well be Urarṭai.

In line 7, Oppert reads *murran*, although he had *ḫaran* in line 4.

In line 8, Oppert reads the name Bel-ti-ma, Peiser rightly Bîl-bulliṭ.

In line 9, Oppert reads the name Kan-zil-ai, Peiser Nuḫšai, Delitzch has suggested Zazai as a reading. Kannunai is quite possible: but I have followed Peiser. A man of this name was Eponym, B.C. 703, and was *šaknu* of *KAK-zi*. Here he seems to have had estates on the borders of the city *Tezi*. This suggests that *TE-zi* and *KAK-zi* are names for the same place, but how either name was pronounced does not seem clear: perhaps Kalzi.

In line 10, Oppert omits *ummi* altogether, Peiser now reads *ita*.

In line 11, Oppert reads *nisu e-nuv kur* and renders it *summa tota*: Peiser reads *amîlu paḫḫarî*.

Of course, not knowing the join, neither gave anything but traces

of names until line 11 of reverse: where Peiser read Šadai or, as he suggests in a footnote, Madai.

In line 12, Oppert reads Assur-nat-gil, Peiser better, Ašur-natkil.

In line 13, Oppert reads *Mu-ni-kir nisu za*...: Peiser, *Munipiš ilu GUG*. The latter considered *GUG* a title, for he renders *dem*.....

In line 19, Oppert reads *ŠI-UM* as *samsu* and the proper name as Nabu-bel-(u)-a: Peiser reads the former as *tukultu* and the name as Nabû-bílu-a.

The last name of all, Peiser reads Man-nu-ki-i-lim, and says in a footnote that his own copy gave *lim*. I think the sign was clearly *ṣab*, as III. R. gives. Peiser thinks that must be read *nûri*, as Oppert read it, but it may be *ṣabi*.

Oppert calls the whole transaction, '*Vente d'Immeubles*'; Peiser calls it a '*Verkauf eines Grundstücks*.' Bezold, *Lit.* p. 150 (b), 6, has *Über den Verkauf von Immobilien, von Feldern, Garten,* etc.

In line 2, restore *ri* after *ir*: the name is written, Še-ir-ri-id-ri.

In line 6, I have omitted *mât* after the determinative of person: read the name (mât) Akkadai.

In line 16, the mention of a throne seems out of place, but so it is on the tablet: what the traces of the next character indicate I cannot guess.

822. No. 392. The upper half of the tablet is preserved.

Although not a duplicate of the last, this deed probably conveyed the same property.

In lieu of his seal, Ninip-ilai impressed his nailmark, as owner of the field conveyed. Here then the buyer of B.C. 717 is now the seller seven years later. A plot of two homers of land *ina ḳanni maškipu*, next the road to Kalḫi, next Zabini; a plot of one and half homers of field, next Urarṭai, next the road to Kalḫi, next Zabini, next Bêl-bulliṭ; a plot of three homers of field next Nuḫšai, next Bêl-bulliṭ, next Zabini, next the broadside of the city Tezi. So far the property is exactly the same as in B.C. 717: save that there is no reference to the Aramaeans. Most unfortunately here the deed breaks off. It is dated in B.C. 710. Indications of seven witnesses are left.

From the names which occur here, we may conclude that Urarṭai, Zabini, Nuḫšai and Bêl-bulliṭ were still alive and owned the same property. Otherwise, we must suppose that the lands retained their names after their deaths. This is possible, but as I pointed out Nuḫšai was probably the Eponym of B.C. 703, which suggests that the persons named were still alive. The neighbours usually are also witnesses. We cannot recognise any of the above, but Ḳibinie, who is witness here, may be the same as Ḳibitnie, who was both neighbour and

witness in the last deed. If so, he was probably a neighbour as before, in the part of this document now lost. That seems to shew that Ninip-ilai sold now all he bought seven years before.

How to read some ideographically written names always is a puzzle till a phonetic variant occurs. I have followed Peiser in reading *Bêl-TI-LA* as Bêl-bulliṭ, but the spelling in this document suggests that we should read Bêl-lu-ba-laṭ: as in nos. 38 and 39 above.

In line 3 of obverse, the occupation of Ḳibinie is said to be that of *amêl šibirru*, if we are to read the sign the same way as when preceeded by *iṣu*. In no. 172 also the term occurs, a slave sold is said to be *šibirru* (*KU*) *ṣiprat*. Here a weaver precedes immediately and the word occurs in the same group with *ušparu* in II. R. 28, Nr 5, Col. ii, 8. I take it to be a weaver or perhaps embroiderer of clothes.

No. 393. A damaged fragment of upper portion: preserving the left hand only.

In the first line we find indication of a boundary: the property was next that of a neighbour whose name began with Bêl....: another neighbour was Aplî, another Zatini. In line 4, a situation is given as *kutal tulli*, 'next the mound': and the total so far is given as eleven homers of land. Then came four homers one *PA* of field, next the field of Aplî, next that of Aḫu-imme, etc. The whole property was sold for two minas of silver, probably. The seller seems to have been one Rîmâni-ilu..... The usual formula of a sale followed. The date and all trace of witnesses are lost. On the edge we have the remark: 'one-third of a shekel of silver for his seal.'

Whether this property has any relation to the last is not clear; one or two indications suggest it.

823. No. 394. Both beginning and end are lost and most lines are incomplete.

A plot of land, of which the neighbouring plots belonged to Urarṭai, Zatini, and Bêl-lubalaṭ, and again one bounded by the property of Nuḫšai and Bêlluhalaṭ and by the road to Tezi: suggest that we are dealing with the same estate as in nos. 391 and 392. In line 5, we may with some confidence restore *eli amêl paḫḫarê* at the beginning of the line, although the tablet shews *rap-meš*. The next plot is of five homers and its boundaries do not seem the same as that of the four homer plot in no. 391. Here a neighbour's name ended in *ti*: possibly the scribe wrote Bêl-lubalaṭ as *Bêl-TI*: the road to Tezi occurs here as in no. 391. In line 7, the plot was very likely next that of Ḳibitnie, as before. If so, we learn its other boundary was the road to Kalḫa, from a place beginning with *ma*: perhaps the

mašakipu of no. 391. The plot in line 16 of no. 391 seems omitted here, but the next plot seems to be referred to in our line 9: a half homer, unless this also is a total of the above plots. The city of the *amêl paḫḫarê*, which I conjectured in no. 391, appears here to be called the *malgûte*, a district also mentioned in no. 382. If so, we see that *malgûte* means 'the pottery.' This agrees with the meaning given by Hommel, *Heb. Trad.* p. 195. He says, 'the Babylonians came to use the word *malgû* as a synonym for brick (because it was customary to lay bricks with asphalt in place of mortar).' Doubtless he concluded this from II. R. 7, 20, 21 e, f: where we have *MA-AL-GE-A-KI* = *ma-al-gu-u* and *LIBIT* = *ma-al-gu-u*. Whether these data force us to admit that *malgûte* means 'a brickfield' is doubtful. The trades of potter and brickmaker may not have been differentiated: and certainly may have been carried on in the same place. The specification of the estate seems to have proceeded further in lines 11–14. So that probably it had been added to since B.C. 710. Unfortunately we do not know who was buyer or seller now. The usual formula of sales followed. The date is lost, but there are some indications of at least six witnesses.

The sign given as *rap* at beginning of line 5, may be *bur*: if so it is probably part of *paḫḫarê*.

No. 395. A fragment, containing part of the beginning of obverse and four lines at end of reverse.

In place of their seals Ad.... and Adgul.... have placed their nailmarks as owners. A plot of three homers of field in the city....next the broadside of the city Tu...., next the field of Ardi-ilu, next the field of Rima....: next that of the Tartan(?). Apparently dated in the Eponymy of Shalmaneser IV(?), i.e. B.C. 724–3.

The date is quoted *Ep. Can.* p. 84.

The text is given in transcription and translation by Peiser, *K. B.* IV, p. 108. Peiser does not give *ina ali* at end of line 4.

In line 5, Peiser gives the city name as Kur-ma.....

In line 6, he only gives *iḳlu* (*maḫâzu*) *Ša-ba-an*.

In line 7, he gives the name as beginning with Lam.....

824. No. 396. Upper part of obverse and end of reverse. Pinky drab. Five lines to the inch, nearly an inch thick.

Ṣalmu-šarr-iḳbi, an official of the city Narkabâtai, 'The Charioteers,' impressed his seal as owner of the field conveyed. Nothing further is left of the obverse.

On reverse traces of seven witnesses. Dated the 1st of Ulûlu.

The traces in lines 1 and 2 of reverse should be further to the

left. The first name began with Šarru, the second with Gab-, in each case there was more to the right. In line 3 the traces of *ŠI* may be seen, the name began with Ašur. Line 4 seems complete. In line 5 read *TUR* for *amêl* and *âlu* for *šá*. The whole line probably read, *annûti mârê âl Narḳabâti*. In line 6 for *iṣ* read *ma*. The singular name may really be Issak or Izzak, followed by a female name Ra-ma-(ti?).

In line 2 of rev. edge the city of the Eponym seems to be Amat-mat-ra. The last sign may be *sar* or *ra* or *i-kil*. There may be more.

Line 3 is really line 1 of left hand edge.

No. 397. Upper part of obverse (except the preamble) and lower part of reverse.

In place of their seals, three owners whose names are only partly preserved, impressed their nailmarks. A plot of nine homers of field, *tabru atru*, next the field of Nabû-kinnu (?), next that of Baga..., next that of Pula...., next that of Katia, next that of Ardi-ilu. The whole was acquired from the above by Lakkil..... It is doubtful if line 2 of edge contained the price, it seems to have a trace of a name. The usual formula seems to have followed. The date is lost and there are indications of perhaps five witnesses.

In line 5, the sign read three may possibly be really six and in each of the lines above were possibly two names.

In line 2 and also in line 14, the name may begin with *ma* or *na* (written with three horizontal wedges).

No. 398. The right hand of the upper portion and end of reverse.

The first line names someone as *bêl eḳli tadâni*, therefore this is a sale of a field. The parties are not named, unless Ašur-bêl-utarriṣ, in line 5, be the buyer. One of the boundaries named is the city of Laḫira, another the *ḫaliki*. The date seems to be in the Eponymy of Šarru-ludari, the šaknu of Dûr-Sargon, i.e. B.C. 664(?) There are traces of eleven witnesses.

No. 399. Lower portion.

The traces of obverse lead to no results. The reverse begins in an unusual way. It reads *upišma ina lib IV biltu X manê kaspi ištu pân Ašur-bêl-uṣur ilḳi*, 'he has acquired and for four talents ten minas of silver has taken from Ašur-bêl-uṣur.' The full price is paid. Then appears to come an enumeration of the plots sold. So many homers in the *ušalli*, so many (?) in the *mulie*: so many in the city Ṣil-ša-aššeri, seven people, etc. The rest does not afford any sense. In line 5, the *a-a* may be a plural ending after *ilu*, which may be a badly formed *ḳa*.

The whole tablet seems to have been large and very like K 459: but there is no other connection. The writing is large and bold, like

that of the 'proclamations.' The formula, *upišma*, *ilḳi* and the statement of the price, which is enormous, stamp it as a sale. The presence of *ZI-MEŠ*, *napšâti*, people in line 7, seems to indicate serfs sold with the land. This fragment is now joined to no. 488 and the combined text is given as no. 803 = 399 a, in the Appendix.

In line 5, in place of *mu-li-e* read *gab-li-e* or *ḳablie*: the sign I read *mu* is not certainly so.

825. No. 400. Since K 1419 has been joined to K 441, the tablet is complete, except that several lines are nearly destroyed.

Marduk-rîmâni and Ḫidatani impressed their seals as owners of the field conveyed. The next few lines are too damaged to yield any information, in line 8, we have another plot apparently and in the next two lines we must probably see the boundaries of it. One was the *âl šê* of Ṭab..... The property was acquired and taken possession of by Kukulanu, for half a mina of silver. The usual formula of a sale followed. The date was the 14th of Aaru, B.C. 693 or 688. Eight witnesses.

The date is quoted *Ep. Can.* p. 90 and *Hist. Senn.* p. 17. It was probably more legible in G. Smith's time, or he would scarcely have given it so confidently. Iddin-aḫê was Eponym, both in B.C. 693 and 688. He was *šaknu* of Dûr-Sargon only here apparently, where it is now doubtful if his name really occurs. He was also *šaknu* of Ṣimêra. Why G. Smith assigned this to B.C. 688 and the others to B.C. 693 is not certain. Perhaps he thought that the *šaknu* of Ṣimêra was promoted when he became *šaknu* of Dûr-Sargon and therefore this must be the later date. Those tablets that do not state Iddin-aḫe's office may therefore be assigned to either date. Dr Bezold sometimes gives one date, sometimes the other, often without question. It would be interesting to know how he decided.

No. 401. Left half of obverse and some traces of reverse.

From line 6, it is certain that a field was the property sold, from line 3, we see it fetched nine minas of bronze. A deviation from the usual formula occurs in lines 4 and 5. There we have *upišma ana kak.... ittidin*. This reminds one of no. 384. Here also *upiš* clearly refers to the seller.

No. 402. Portion of the left half.

That it may be a sale of a field I concluded from line 1 of edge: where we read *šá eḳli šuatú*, 'of' or 'from this field.' The formula seems to have been the usual one for sales of this type. There are indications of five witnesses, but the date is lost. This is quite possibly the reverse of a tablet.

No. 403. Upper portion, left side.

The specification begins with 'twenty homers of field.' The parties' names are lost. Dated the 10th of Araḫsamna, the year being lost. There are indications of six witnesses. The question whether *ina tarṣi Ašur-banipal*, which is an addition to the date by Eponym, means 'in the time' of that king as Peiser takes it, or 'by the direction of that king,' as Oppert would have it, seems to be settled by this document. There would be no sense in stating it was in the time of one *šaknu* and in the Eponymy of another. See the discussion under 'dates,' vol. II, p. 42 f.

Line 2 of edge is on the left hand edge.

826. The next nine documents seem to me to belong to this class: or at any rate to mark a transition. The first of them is a sale of a field, but with accessories. It is specified as *eḳlu atru tabriu bûru ina tarbaṣi*. If I am right in rendering this, 'a field part enclosed, part open, a well in its courtyard,' then we have to do with 'a field,' as the thing conveyed. As no other hint can be gathered as to the nature of estate, except that it included so many homers of land, and that some of its crop was *šê nusâḫi*, which I take to mean 'crops to be gathered,' we must be content to class it with the sales of fields. If, however, we insist on the meaning 'court' or 'enclosure' for *atru*, we have one of the mixed sales: 'a field and a court' are sold. As the sales which follow this section are all mixed sales, it is not out of place here.

The next four (nos. 405–408) are sales of 'a field' simply, as far as their imperfect state of preservation allows us to judge. In each case the document affords direct evidence that this is so.

The next document is very difficult to class; it is here because no other place seemed more suitable. Here we have at least one enclosed plot, but nothing prevents our taking the whole as a sale of fields. On the other hand, it may be a mixed sale.

The next pair (nos. 410 and 411) are also very uncertain. They may not even be contracts at all: only records of sales made. Still as we have no perfect example of such a document, we are not certain that such could exist, so these come here for want of a more appropriate place.

Last in this section comes a sale of what is simply an *atru*. This is either a sort of field, in fact an enclosed bit of land, its area is only nine *ḳa*; or else it is 'a court' and deserves a class by itself. If such a class be made, some of the others in this section either belong to this class or to the transition between it and the fields. We can therefore hardly disconnect the section.

827. No. 404. The upper half of the tablet.

Nabûa, of the city of Aḫu-ḫaúar, impressed his seal as owner of the field conveyed. It is referred to as *bît eḳli atru tabriu bûru ina tarbaṣi*. The specification begins with so many homers of field, next the field..... A note on the left hand edge names the *šê nusâḫi*.... *ina âl Aḫu-ḫaúar*. Dated in Tešrîtu, B.C. 674. Indications of at least seventeen witnesses.

After the month, in the date, is a slant stroke which is not unlike the figure 10, but may be accidental. The day, *UD* is not written.

No. 405. Lower half of a tablet.

The transaction was a sale of a field, for line 2 gives *eḳlu šúatú*, etc. From lines 5 and 6 we learn that Uḳûa and Aḫuasu were sellers: and from line 2 of rev. we conclude Ninipilai to have been the buyer. No date is preserved, there are only indications of three witnesses.

In rev. 7 in place of *zak* we may read *piš*: and perhaps the name was Munipiš-ilu.

No. 406. Lower half of tablet.

The transaction was a sale of a field *eḳlu šuatú* (line 3), by Ṣil-Ašur-ukin (lines 1 and 7) to Natûa (line 2 of rev.). The rest is the usual formula of a sale. No date is preserved but there are indications of three witnesses.

No. 407. Lower portion only.

That the transaction was the sale of a field *eḳlu šuatú*, we learn from line 2. That there were several sellers, we learn from line 1 of lower edge, *amêlê annûte*. The buyer's name was Bêl-emurani (line 4 of edge). The rest forms part of the usual formula of a sale. No date nor name of witness is preserved.

The traces in the last line may be so many minas of silver and so many minas of gold: but it is impossible to be sure of the restoration.

828. No. 408. Since Bu. 91–5–9, 41, has been joined to Bu. 91–5–9, 122 and 135, we have most of the lower half of the tablet.

That this is a sale of a field is made certain by line 8, *eḳlu*: that there were several sellers by line 9, *amêlê annute*. The name of the buyer is lost: but the witnesses render it probable that he was Rîmâni-Adad. No trace of date is left, but there are indications of perhaps thirteen witnesses several of whose names can be restored with some certainty.

In line 4, traces can be seen of *meš* before *dannu*, which is a better reading than *šaknu*. In line 5 too, what I gave as *amêl* is probably the trace of *šarru*. So that we can pretty certainly restore the buyer's name as Rîmâni-Adad, *mukîl appâti dannu* of Ašurbanipal, king of Assyria. This also accounts for the *ki* at end of line 5. In line 8, in

place of *ka* read *ina ur* (*kiš*): the beginning of *kiš* is discernible. In rev. 9, more signs may have followed *ḫi* or *sar* at the end: the edge is much damaged. In rev. 11, the second character of the name is *di*, the third probably *ba* and the last very likely *al*. So the whole name is Puṭi-ba'al.

No. 409. Lower portion of right side.

The arrangement is unusual and although it is certain the transaction concerned fields, it may have been a lease or a legal decision. The first three lines yield no connected sense. The mention of a *muṣû* may imply 'a house,' or it may be one of the boundaries. In line 4, we probably have *GAB-DI kirî*, 'next a garden': this garden apparently belonged to Aḫu-tabši. Another boundary appears, in line 5, to have been some property of Ištar of Arbela. Then comes a plot of land [. . . .], or perhaps it is a city name. In line 7 we have *bît atru A-ŠÀ-GA*[1], probably an enclosed plot of land. In line 8, we gather that this plot was in the *âl še* of Maṣiti. The name Rîmût-Adad, in line 9, may be that of the buyer: and the price clearly came in line 1 of lower edge, it was so many minas of silver. Then came a division rule across the tablet. In line 2 of the lower edge we have 'so much silver for his seal,' a notice which generally is written last of all. Then, oddly enough, we seem on the reverse to be resuming the formula of a sale. In line 3, the property seems to be called again 'a *bît atru*' but we have not all its description preserved. There is no date preserved and no trace of witnesses.

In line 5 we have perhaps the remains of *ḫi-ri-te* at the beginning, but it is difficult to see how there could then be room for *GAB-DI* before it, perhaps a sign of repetition began the line. In rev. 1, the sign before *e* is perhaps *te*, but I cannot feel sure. In rev. 7, in place of *u*, there may have been *a* on the tablet.

No. 410. Portion of the left half.

The various boundaries and the phrase 'bît 60 (?) homers' suggest the sale of a field. The date is not preserved, but the names of three witnesses are. The seller's name seems to have begun with Kil or Rim and the buyer's name was Rîmut-ili: or possibly this was really another seller. There does not seem any very cogent reason why Dr Bezold regarded the twelve line piece as obverse: but I have followed him rather than change without any good reason.

In obv. 1, the sign *ina* may be part of a larger sign. In line 5, after *ta* may be *ši*. In line 9, after *a-na* is perhaps the beginning of

[1] It will be noticed that Dr Johns here adopts the correct Sumerian transliteration in place of the A-LIB-GA he has previously given. He probably intended to use this transliteration throughout.—[Ed.]

alu: part of a horizontal wedge may be seen. Line 12, is not as certain as I have given it. On the left hand edge it is quite possible that each line was longer to the left: they may have had each another witness before those I give. There was another line above line 1 of this edge, but its traces are illegible. In line 3, was perhaps the date. What I have given as *ši* may be *me* and the end of *lim-me*; if so, this tablet was dated in B.C. 691 or 686.

No. 411. The tablet was made of a sandy clay, full of grit, and the reverse (?) is so worn and apparently weathered that I cannot read enough to make a connected text. This seems to be a sale of fields or perhaps a list of fields sold with the prices of them. The first plot seems to have contained six homers 18 *ḳa* of field, sold by Nabû-šarr-aḫêšu to Nabû-Dezib. The next plot was two homers of field in the city of Erudi (?) next Adad-abû-uṣur, next Na-šu (?), next Abu-ul-idi: here the legible side breaks off. The price of the first lot was thirty shekels of silver.

The tablet is flatter than the usual contract shape and the purport may be quite different.

829. No. 412. Nearly complete. The lower right hand corner of obverse, the upper right hand corner of reverse and various places elsewhere being broken out.

Five men, Ṣabu-damiḳ, Apzî, Erba-Ašur, Šamaš-šallim and Paršidu, impressed their nailmarks as owners of the *atru*. A plot of 9 *ḳa*, *atru*, in the city Du'ua, next Adad-rî mâni, the superintendent of the palace. Ašur-šallim-aḫê acquired and took possession of this *atru*: the price is not preserved. The usual formula of a sale follows. Dated the 4th of Aaru, B.C. 748(?). Eight witnesses.

The date is quoted *Ep. Can.* p. 83.

Extracts are given *S. A. V.* 4822, 6717, 6793, 7531, 7839.

The text was published III. R. 48, No. 1.

A transliteration and translation were given by Oppert, *Doc. Jur.* p. 150 ff.; and again by Peiser, *K. B.* IV, p. 100 ff.

Both Oppert and Peiser read the name in line 5 as Šamaš-âlik-pâni: it is written *UD-ŠI-DU* and such a reading is of course possible. It is however very unusual to find *UD* alone for *AN-UD*.

In line 6, Oppert reads *aṭ-ri*, and renders '*aromatum*,' 'parfums.' Peiser reads *atri*, but leaves it unrendered save by .... *Grundstücks*. Oppert's note on page 153, clearly regards the 9 *ḳa* as a measure of capacity. He believes this to refer to a field '*champ*,' '*destiné á la recolte de parfums*.' In my discussion of *atru* I think I have made it clear that the meaning is 'an enclosed court.' This may have been

'a garden,' or any sort of enclosed plot. Oppert's idea may then be quite correct, and *atru* may have meant a garden for aromatic shrubs, etc. Peiser too is right in his appreciation of the *atru* as a plot of ground. Whether here *atru* is an epithet of *eḳlu* or a *subdivision* of that species I cannot say. If line 11 had been preserved we might have known more.

In line 9, Oppert read *nisu kiselu* (*luḫ*) *ka bit* and renders *prope* (*muros*) *viri scriptoris*: Peiser read the text correctly (*amélu ša íli bîti*: and renders '*Grenze der Hausmeister*.'

In line 11, Peiser reads *TA* for *ŠA*; if he is right the *iṣ* may really be *pa* and the whole part of the usual *ištu pa-an*, which would certainly be followed by *amêlê*. This would suit the *an-nu-ti* (or *šú-nu-ti* which Peiser gives for line 12) that immediately follows. If I am right however this line contained the further definition of the sort of tree or shrub grown in the *atru*. Of line 11, Oppert only read *aṭ-ru*.

In line 12, Oppert merely has *su as*..... In line 13, he has *paraš ma-na* for *ina ištén ma-na* which Peiser gives.

In line 1 of rev. we see that *atru* is feminine, while *eḳlu* is masculine. This speaks for *atru* being distinct from *eḳlu*.

Line 2 of rev. is given correctly by Oppert, but omitted by Peiser entirely.

In line 14, as in line 10, after *ašur-*, the sign *ŠAL* is clear as Peiser saw. It is difficult to see how the name could end there as I give in line 10. On the tablet, the name is quite clear in line 10, and must therefore be Ašur-šallim-aḫê.

If this be the name of the buyer, it is very unusual to find him as the first witness in line 7. Perhaps this is another of the same name.

The name in line 11, is given both by Oppert and Peiser as Nadin-Malik.

It is quite clearly as I gave it, and I read it Šumma-ilai.

In line 12, Oppert gives Suḫiru, Peiser Suḫira: the [former] is correct.

In line 13, Oppert gives Arba-Malik, Peiser rightly Arba-ila-ai.

In line 1 of left hand edge, both Oppert and Peiser insert (*lim*) in the Eponym's name. Peiser, in his footnote, says it is '*ausgelassen von Schreiber*.' He attributes it apparently to the year B.C. 747.

Oppert calls the transaction, '*Vente d'un Champ*': Peiser makes it a '*Verkauf eines Grundstücks*.' Bezold, *Lit.* p. 153, b. 4, says: '*Über den Verkauf von Immobilien, von Feldern, Garten*,' etc.

In line 9, it is quite possible that more was written on the edge after *bît*, but the edge has been chipped and no trace remains. In

line 11, perhaps one should restore *be-lit* after *šá*. In line 1 of rev. lower edge, the sign *šá* at the beginning of the name is perhaps better to be read *da*.

MIXED SALES.

830. We have now gone over the chief distinct divisions of property referred to in the Assyrian Deeds and Documents and taken each division separately. Slaves, houses, premises of various sorts, gardens and fields. In each division I have tried to collect the examples which strictly belonged there. There are however not a few documents which belong to two or more divisions at the same time. Going back then to cases where property of a mixed nature is sold I take first those in which 'a field' appears as part of the property. Thus we have 'a field, court and garden' (no. 414), so also (no. 415) the next document probably. Then 'a field, a court, half of it garden' (no. 416), 'a field, court, garden and people with it' (no. 417), 'a field, a *bît šikin*, a court, a vegetable garden' (no. 418), 'a field, a court, gardens, a canal, bath-house (?)' (no. 419), 'a field, a house and people' (nos. 420–424), 'a field with gardens and people' (nos. 425–432), 'a field and house' (nos. 433 and 434), 'a field and garden' (nos. 435 and 436) and last 'a field with people' (nos. 439–442), or 'with people and birds' (no. 443)[1]. These may all be regarded as sales of fields: and seem to complete that class in some particulars. They are most easily understood if by taking first the sales of simpler properties we shall have learnt exactly what terms are those appropriate to each description of property. We are thus able to grope our way through the obscurities of badly preserved or illegible texts with some clues: nos. [413–444].

Following this we have two small classes built up from the sorts of property not regarded as field—such are 'gardens with people or houses, or with either alone' (nos. 444–452), 'houses with people' (nos. 453 and 454). Then come a miscellaneous collection of documents related to mixed sales. These are less certain in their character and being for the most part defective, they form rather an appendix to the sales, than a class of any kind (nos. 455–469).

No new terms are to be noticed. The preamble continues to give a useful guide as to the way in which we are to regard the property.

[1] Dr Johns had decided to add no. 727 to this class. As he had not transferred it, it is left as he placed it, in the order of the numbering, calling attention however to his final decision as to the character of the fragment.—[Ed.]

The specification follows the models furnished by the specifications of the separate sorts of estate of which the property consists. The price paid, being stated for the whole property, not separately for each item, it becomes a matter of speculation how we should apportion it.

Then follows a set of five sales of 'a city,' *âlu* or *âl šê* (nos. 470–474). These have some peculiarities.

831. No. 413. Part only of the tablet is preserved, the upper part of obverse and lower part of reverse are missing.

The property seems to have been made up of divers plots. The first was a plot of one homer, of which one boundary was a road. This, with perhaps one or two given previously (see *napḫar* in line 2), was sold for forty minas of bronze. Then came a plot in the *mulie* or *ḳablie* (cf. no. 399, rev. 5); this with perhaps others, in all seven homers, cost seventy-two minas of bronze. Then comes a summarised specification of the whole, a field, *ina maṣarûte, ina GIŠ-BAR ša IX ḳa erê atru bîtu isiniš ina âl erišê*. Of these terms we can give no certain account, the *maṣarûte* was in my opinion a district of Nineveh: the quarters of the garrisons. The *GIŠ-BAR* is discussed, vol. II, p. 52 f. The field is accompanied by 'a court,' *atru*, and a *house*, *bîtu*. The word *isiniš* is probably for *išteniš* and means 'all in one,' a parallel to the more common *ana grinirtišu*. The city of the *erešê*, or 'planters' is also a quarter of Nineveh: very likely close to the *masarûte*. In all probability each guild of workers had its own quarter so that we hear of the city of this, that, or the other guild. Nêrgal-aḫ-uṣur acquired and took possession from Išdi-šarri for two hundred minas of bronze.

In the résumé of the property in line 11, we have *eḳlu bîtu atru šûatú*, 'this field, house and court.' The usual formula of a sale follows. There may be a trace of the date left on the left hand edge, where we have *šakin mâti*. No trace of witnesses is left.

In line 6, *PAP* seems to have been written for the usual *ina I*.

832. No. 414. Nearly complete: only lacking the bottom left hand corner. This is the largest deed of sale in the collection.

Lulabbir šarrussu, son of Marduk-šarr-uṣur, impressed his seal as owner of the field, *atru*, garden conveyed. A plot of two homers of field less one half *ḳa*(?), next the field of Bêl-ibni, next the field of Bulṭai; a plot of one homer of field, next the field of Ašur-ilai, next the field of Kakkullanu; a plot of *I PA* of field on the broadside of the city Sairi, next the field of Bêl-ibni; a plot of *I PA* of field, next the brook, next the 'stone set up,' *abnu zaḳpu*; a plot of 30 *ḳa* of field next the field of Kiṣir-Ašur, next the field of Kakkullanu; a plot of *I PA*

of field also next the field of Kiṣir-Ašur and next the field of Kakkullanu; a plot of one homer of field, next the road from Ḫašanu, next the brook; a plot of one homer of field next the great brook, next the field of Išdi-Nabû; a plot of one and a half homers of field next the field of Ašur-mât-utakkin, next the field of Kakkullanu; a plot of eighteen *ḳa*, next the field of Išdi-Nabû, next the brook *AN-KU-SI* (Marduk lišir?): a plot of....*I še* field, next the road to Sairi, next the field of Kiṣir-Ašur; a plot of one homer of land, next the road to Sairi and next the field of Kiṣir-Ašur; a plot of....field next the road to Sairi and next the 'House of God,' '*Bîtili*,' next the brook which runs through the midst of the *iarḫu*, and next the field of Kakkullanu: (the last four boundaries may include those of two separate plots). A plot of land next the road to Sairi, and next the road to the city Mardianie; a plot of land next the field Ardi-Belit, next the road to Mardianie, (a plot of land next?) the *iarḫu*, next Ardi-Belit and next the great brook: a plot of eighteen *ḳa* of field, next the broadside of *âl-šê* Diḳarate, next the field of Išdi-Nabû; a plot of eighteen *ḳa* of field, also next Išdi-Nabû, next the brook *AN-KU-SI*; a plot of *I PA* of field, next Išdi-Nabû, next the road to Ḫašanu; a plot of one homer of field, also next the road to Ḫašanu, next the field of Ašur-ilai. A plot of *PA* of field, next Arbiteḫi, next the field of Bêl-ibni. A plot of *I PA* of field, next Ardi-Belit, next the field of Arbiteḫi; a plot of field *I PA*, next the broadside of *âl-šê* Diḳarate, next Arbiteḫi: in all [....] homers of field in the city Bît-Abu-ilai. Kakkulanu, the *rabkiṣir* acquired and took possession of it from Lulabbir-šarrussu for three minas of silver. The usual formula of a sale follows. Dated the 13th of Šabâṭu, Ep. A[1]. Eleven witnesses.

The date is quoted *Ep. Can.* p. 97; G. Smith, *Ä. Z.* 1872, p. 112 quotes line 21 of rev.; Lenormant, *Essai sur un Doc. Math.* makes some remarks, p. 69, 85 f., 136.

The tablet is described in the *Guide*, p. 172, no. 27.

Quotations are given *S. A. V.* 4383, 4822, 5936, 6503, 7836, 8979.

The text was published in transliteration and translation by Oppert, *Doc. Jur.* p. 204 ff.

Whoever furnished the great Assyriologist with his copy was a poor copyist then at any rate. The errors are most curious. In line 3, Oppert has *ṣeni*, which he renders *ovium*, in place of *SE-ni* which, of course is the usual, *tadâni*.

In line 4, he reads *bit mas* (*pi*) *ana II emeri*, and renders *Campus*

dimidiae artabae, duorum homer: how that is to be understood I cannot say. It seems unlikely that the scribe meant two homers less half a homer; for lower down he writes that in the proper way, one and a half homers: he clearly means two homers all but a little, and I think that little may have been half a *ḳa*. In any case we have the now well known Assyrian way of writing, 'less than,' namely *BAR LAL. BAR LAL ana II imer* means 'II homers less by one half.' In this same line Oppert omits *ša* before the name Bêl-banu: this name can be read Bêl-ibni which I prefer.

In line 5, in place of *gabdi* Oppert has *ina šepâ*, a phrase that never occurs unless the name following is that of a mountain or a god. He has also Bab-ra-ai in place of Bul-ṭa-a-a.

How fertile are the great Assyriologist's suggestions when he has a correct text before him may be seen from line 6, where he reads the name Assur-Ilu-ya, surely a far more sensible way of reading than the usual Ašur-malik. I cannot see why Dr Oppert ever departed from it: or was this the reading of the copyist who sent him the text? That copyist may have sent only a transcription and that would excuse many errors.

In line 7, Oppert gives the name as Danu-sum-su-nu: that is he has *Danu* for *kak*, *sum* for *kul* or *zer* (the signs for *zêr* and *mu* = *šum* are often mistaken), and *su* (or *šu* as I should read it) for *la*. This was all the worse because the same name occurs again seven times and each time Oppert has it right.

In line 8, Oppert has 'one *ḳa*,' where I have 'one *pa*'; whether this is an error of the copyist or an early opinion of Oppert's, that *I PA* as a subdivision of the homer contained but one *ḳa*, does not appear. In the same line for *ummi ša* Oppert gives no reading whatever. Perhaps his copyist did not recognise the characters. The meaning of *ummu* in this connection is the broad-side opposed to the ends, exactly what we should call the length as opposed to the breadth. All the same, though we should call such a side the long side, the Assyrian called it the broad-side.

In line 10, Oppert has *I as* and renders *unius as hemicori*, but I do not feel clear whether he regarded *as* as equivalent to *hemicor* or not. Any way, the right reading is *I PA*.

In line 11, Oppert has *sat* in place of the sign I read *zak*. Was that an early proposed phonetic value for the sign or did his text give *mat*, *šat* in place of *zak*? The rest of the line he gives as *bet-bi-ru*: clearly he had misread the symbol for 30 *ḳa* as *bi*, and *ru* for *a-lib*. The mention of the *abnu zakpu* or 'stone set up' is interesting. It may have been a boundary stone, like the *kudurru* stones, or com-

memorated a grant of land; or it may have been some historic monument of past conquerors. In the former case it very likely contained an extract from this document after the fashion of the Sargon stone.

At the end of line 14, Oppert reads the name Kişir-Assur-mat, but puts *ma* in brackets. It seems inconceivable that *ma* was supposed to have the value *mat* and no one could suppose any copyist mistook one sign for the other.

In line 16, Oppert again leaves *ummi ša* unread.

In line 17, he gives ....*mi* in place of *I imer*.

In line 20, he reads *bit-as ekil* at the end and renders *unus adix agri*.

In line 21, he reads the name Ab-na-bu which in line 18 he had given as Rim-Nabu: in both places I read Išdi-Nabû. In the same line we have *gub-da* for *gab-di* probably a misprint. At the end of the line the name of the brook *AN-KU-SI*: *AN-KU* is Marduk, and *SI* = *lišir* in many proper names: so we may perhaps read Marduk-lišir. But how this name is meant to be taken is yet uncertain.

In line 22, Oppert reads *murran* for *ḫarran* as often elsewhere. Either by a misprint or copyist error he gives *sa* at the beginning of the line in place of *šê*.

In line 26 we have mention of the *iarḫu*, or as Oppert reads *yarḫu*, it is clearly a well-known place or district which the brook watered. Del. *H. W. B.* p. 51 b, gives *aaraḫu*, *iaraḫu*, as some precious stone: Oppert does not render it.

In line 30, Oppert reads the name Ardi-Belit as Zikar-Tavat. His transcription entirely omits rev. 1 and 2, perhaps because they were so like lines 29 and 30.

In rev. line 4, Oppert reads *da-na-an* for *dannu* which is an epithet of the preceding *naḫalli*. He renders it by *Danan*, apparently taking it as a proper name, in the French he has '*la fleuve Danan*.' In the same line for the first time he read the sign *DAGAL*: he gives for it *um-ma* and renders *matrem*. Apparently he left out *âlu* and read *mat* for *še*: he reads *sadi ḳarate*, *montis ḳarate*.

In line 5, he reads Ab-Nabu twice, for Išdi-Nabû and adds at the end of the line *kaś-ma*, which he does not render; I fancy this was a marginal note on the sign for *išdu* which could be mistaken for *bi* + *ma*.

In line 6, he read the name of the brook *an ka-di*, but gave *an kusi* in the rendering. He has Ab-Nabu again at end.

In line 7, he prints II at the beginning of line and renders it by *e*: he reads the first name Assur-Ilu-ya, but the second he gives as Arbit-eḳi, *ḳi* is probably a misprint for *ḫi*.

In line 8, he begins with *kuś-sa* for *ḫarran ša*. At the end of the line he reads the name of the city as Ḫasanima.

In line 9, he abandons Bêl-banu for Bêl-ba-ni, but gives Zikar-Tavat again.

In line 10, he reads the name now *arbi-se-ḫi*, taking it as not a proper name but leaves it unrendered. At end of the line *DAMAL* is read *ummu* and again rendered *matrem*.

In line 11, he reads *II Se du-ḳa-ra-te* and leaves it unrendered except for *duo* under the end of *âlu*. At the end of the line he [does] not give the name Ar-bil-ai.

In line 12, Oppert gives *tur* for *imer* and *as* for *âlu*, he further abandons Ilu-ya as a reading for *ilu-a-a* and gives Milki for it: so that the city name appears to be Bit-abu-Milki.

In line 13, he gives for *amêl rab* the word *do-gab* followed by *kiṣir*, but he only puts *vir* as a rendering.

In line 15, *ilḳi* is omitted entirely though (*emit*) appears as its rendering.

In line 16, *ṣar-pi* is given for *za-ar-pi* and *laḳ-ku* for *lak-ki*.

In line 17, *im ma-te-ma* are given separately instead of *im-ma-te-ma*.

In line 19, for *mar-marê-šu* only *habli-su* is given.

In line 21, the *u* of *LUḪ-u* is mistaken for *ten*, and consequently *X ma-na ḫuraśu* appears in place of *I manu ḫurâṣi*.

In line 24, Oppert reads *ina la di-ni-su ka ka ma sa i-laḳ-ḳi* and renders *a non-negotio suo liberatus erit, non vendiderit*.

In the witnesses Oppert throughout reads *gal* for *rab*: in line 26 he omits altogether the divine name, which is badly defaced. It may be the scribe, as so often, wrote one character upon another, but what they were I do not know.

In line 27, he reads Nabu-ya-sar-usur, I prefer Nabû-apil-šarri-uṣur.

In line 28, Oppert apparently read *Sin* for *man-nu*.

In line 29, he goes back to Rim-Nabu, for Išdi-Nabû.

In line 30, he reads Balase for Ba-la-si-i and in this and the next two lines gives *gal ṣi-bu-ut* in place of *amêl GUR-pu-tu*.

In line 31, he reads Assur-ul-tan-ni for Ašur-kil-la-an-ni, but evidently he had his doubts, for in the translation he only gives Assur-.

In line 32, he reads the name Nabu-na-'-id.

In line 1 of the edge he gives the name as Ḫul-essis-sin: in the French as Hulkamsin.

In line 3, he gives the name as Nabu-sar-aḫi-su: and takes *ṣâbit im* to mean *possessor debiti*.

In his remarks on page 209, the '*Labarum*' is derived from the Assyrian root *labâru*.

Oppert regards the transaction as a '*Vente d'Immeubles*.'

The name (as Oppert has remarked) of the seller is very noteworthy: what was in the mind of his father when it was given? 'May his kingdom survive to old age,' or 'long may he reign' is a singular name to give to one born out of 'the purple.' Surely this man was a prince: and if so what was his father?

Bezold, *Lit.* p. 154, 11, classes this *über den Verkauf von Immobilien, von Feldern, Garten*, etc.

833. No. 415. The lower portion of obverse and upper part of reverse are lost.

Instead of their seals they have impressed their nailmarks.

Nabû-ašarid, Mušallim-Ašur, Ašur-mat-utakkin, and Nabû-na'id, four sons of Itu'ai, imprint their nailmarks as owners of the fields. A plot of fourteen homers of field *ina maṣarûti*, a *bît atru* and garden in the city Ḳabal ḫurâṣi. Šum-lišir, the *mušarkisu*, acquired and took possession for so many minas of bronze. The usual formula of a sale seems to have followed. Dated the 25th of Kislîmu, B.C. 745(?). Indications of twelve witnesses.

It is difficult to see why Dr Bezold, *Cata.* p. 1637, printed the first line in a footnote.

It is by no means an unusual phrase: the good Doctor can hardly have wished to justify his recognition of nailmarks as such. Nor can any reason be given for terming Itu'ai, 'a surveyor of land.' The *bêl eḳlâti*, which follows his name, is no title of his, but unitedly of the four sellers.

The text is given in transcription and translation by Peiser, *K. B.* IV, p. 104 f.

In line 5, Peiser omits the *bîtu* at the beginning.

In line 12, of reverse he prints *ûnna* for *ûmu*, doubtless a printer's error.

It is noteworthy that here (as also in no. 90, l.c. 2) the Eponym Bêl-danan is said to be *ina šanê puri-šu*. Peiser acutely surmised that this means he was then Eponym 'for the second time.' As Bêl-danan was Eponym first in B.C. 745–4, Peiser dates this in B.C. 734; Bezold, however, though he prints this notice in the *Catalogue*, still clings to the earlier date. Peiser argues for a meaning 'Amtszeit' for the word *pûru*. He points out also that on the obelisk of Shalmaneser II, line 174, the defective *pu-u*.... may be completed *pûri*. This is the case, on the monument the traces are those of *ru*. It is best to quote

Dr Peiser's note at length. '*Durch diese Stelle wird Salmanasser II Obelisk Zeile* 174 *verständlich. Dort* (*cf. K. B.* I, 148) *wird nun wohl pu-u . . . . zu pûri*, resp. *bûri, zu ergänzen sein; ich übersetze nunmehr: Im* 31 *meiner Regierungsjahre lief ich zum zweiten Male den pûru-Lauf Ašurs und Rammans. Augenscheinlich war die Ceremonie, durch deren Vollzug das Eponymat feierlich übernommen wurde. Ich enthalte mich hier aller weiteren Schlüsse.*' When I copied K 378, I made a note that probably *pûru* was Assyrian for 'term of office.' Soon after I noted that perhaps it had something to do with the Jewish Feast of Pûrîm, or rather, as I took it then, with 'the casting of lots.' Later I saw Dr Peiser's note in *K. B.* IV, and felt that probably he had a far better knowledge of the subject than I, and dismissed the matter from my mind. When putting together my notes in 1896, the conviction grew on me that the name Pûrîm was certainly due to the idea in this *pûru*. In Aug. 1896, I published in *The Expositor*, a short note on the derivation of Pûrîm, hoping others would examine the question more thoroughly. [Cf. Appendix C.]

In *P. S. B. A.* XIX, p. 280, Nov. 2, 1897, Professor Sayce concludes: 'At any rate the Assyrian *pûru* must be the Pûr of the Book of Esther,' and he gives additional reasons for thinking so. At present I can only say that the derivation I proposed in 1896 has not been overthrown and that it does not bind one to any date for the Book of Esther, nor to any particular interpretation of the events there recorded.

In line 13, there is a trace of *u* after *lu*. In rev. 2, instead of *ilu* at end, perhaps we should read Ašur. The name perhaps was Ša-Ašur-dubbu or Ša-Ašur-aninu. In line 4, perhaps more followed Ḫanubu. In line 5, the singular name Gi-ia-a appears to be on the tablet. In line 6, the sign after Ninip is illegible, and I cannot guess what it was, I give the traces as I see them.

834. No. 416. The lower part of obverse and upper part of reverse are lost.

In place of his seal Paršidi has impressed his nailmark as owner of the field conveyed. A plot of four homers of field *ina maṣarûti*, a plot of same size (?), enclosed and one half garden, in *âl še* Laḳipu; next the road to *âl še* Rabûti.

Here the text breaks off. There are traces of ten witnesses' names. Dated the 15th of Addaru, B.C. 710.

The date is quoted *Ep. Can.* p. 86, and *S. A. V.* 4822.

The text was published in transcription and translation by Peiser, *K. B.* IV, p. 112.

In line 2, he reads the name *UD-ŠI-DI* as Šam-ši-šallim: but

comparing the name *UD-ŠI-DU* in no. 412 (where Šamaš-šallim is spelt AN-UD-šal-lim) I venture to read this name Paršidi: and the other Paršidu. I imagine that in both cases we should have *AN-UD* or Šamaš: everywhere else in this text it is so written.

In line 4, at end Peiser gives *ta* (?), I think *ti* was written.

In line 5, in place of *gam*, Peiser read *u*, which he takes as = *and*. I am not sure that it means 'same size': one could perhaps render 'a plot, to wit, enclosed, etc.'

In line 7, I have followed Peiser in reading the name of the city as Rabûti: it does however seem a doubtful name and line 9 of rev. suggests that it is an ideographic way of writing Dannaia: *GAL* = *dannu*. Peiser's reading in rev. 9, was very odd, Šî-ša-na (?)-*bâbu* (?). Here, as in some others of our tablets, the scribe makes his characters like Babylonian forms: or as one ought perhaps to say uses older Assyrian forms. His *ia* is very like *bâbu*, and his *dup* in line 1 of rev. edge is exactly like a Babylonian character.

In rev. line 4, Peiser gives *Ṣur*.... instead of Rim-ut-ili: this would be very interesting, if correct, as compounds of Ṣûr are rare.

In line 5, he gives the name of the city Lakibu, I read here Laḳipu and other places shew that the name ended in *pu*, not *bu*.

In line 7, he read *arad* for *Išdi*.

In line 10, he reads Ru-sa-', in place of Gir-sa': it is hard to say which is correct.

In line 11, he omits all between Šepâ and *âlu*. The name of the witness was Šepâ-Adad. How to read the name of the city is hard to decide, Peiser gives Niḫutai and in a note 'oder Niḫupai.'

In line 3 of obv. the scribe appears to have written *bît* for *bêl*: Peiser pointed out this error.

No. 417. The lower half of tablet is all that is preserved.

The text begins well on in the usual formula of a sale. The seller was Ašur-zêr-ibni (line 5), the buyer Nabû-zêr-ibni. The property is summarised as *eḳlu atru*, and *eḳlu bît atru kirû nišê šuatu* (lines 1 and 2): hence we conclude it was a 'mixed sale' of 'a field, part enclosed, a garden and some people.' The date is lost, there are indications of three witnesses.

Dr Bezold, *Cata.* p. 1766, says it is 'part of a legal decision': why does not appear except that he had already written 'private contract' so often on the same page.

835. No. 418. Since 83–1–18, 478 has been joined to K 1447 we have about three-quarters of the tablet partly preserved, the upper portion being lost.

From line 4 of lower edge we learn that the property was *eḳlu bît atru kirû*, that is a field, an enclosed plot and a garden. In line 8 ff. it is more fully described as 'fifty homers of field, *bît šiḳin*, *bît atru*, and two vegetable gardens.' The plots were separately described; in line 1, we have one plot of two homers, with its boundaries no longer certain, one being a canal, another the *ma-ú-te*. In line 5 we have another plot of ten homers, in the city Ḳadine, next the *âl še* of Kini, next the gate of the city Ḳadine, next the king's highway to Dûr-aduku-ana-ši (?) Rîmani-Adad, the *mukîl appâti dannu* of Ašur-banipal, king of Assyria, was buyer, from Bêl-šarr-uṣur, Nabûa, and Ašur-sî, for ten minas of silver, Carchemish standard. The usual formula of a sale followed. The date is lost, but there are indications of fifteen witnesses.

Dr Bezold, *Cata.* p. 290, opines that K 1447 may be 'part of a legal decision': but p. 1894 considers 83–1–18, 478, 'part of a private contract.' Had he no criterion for distinguishing the two sorts of document?

G. Smith, *Ä. Z.* 1872, p. 112, quotes rev. line 9.

What a *bît šiḳin* may be does not appear.

At the ends of lines 1 and 5, we may suspect some epithet or description of the field, ending in *ilai*. It is not likely this was the end of a personal name, for in each case, the situation, '*ina âl* so and so,' follows in the next line.

In line 4, *ma-ú-te* seems plainly on the tablet.

In line 8, the city name is not very clear, for *tiš* or *ana*, perhaps we should read *lal* and for *ši* perhaps *pi*: so the name may be Dûr-adukutišpi?

In line 10, the sign *bît* is doubtful, it looks like *um* or *dup*.

In rev. 9, it is curious that *biltu* should be followed by *MA-NA*. One or other may be a scribal error.

In rev. 19, the sign at end read *šêpâ* may be the same as that at the end of next line.

836. No. 419. Lower portion.

The part left does not allow us to make out clearly the nature of the transaction. It is a sale of estates for certain, lines 1 and 2 of reverse state *eḳlâti*.... *atri*(*ḳlu*), *ḫiritu enâti*, 'fields...., enclosures, a canal and springs' as the summary of the estate. Some further details may be gathered from what is left of the specification.

Line 1 names 'a garden,' *kiru*: line 2, ten homers of field, four gardens of vegetables.

In line 3, the *âl šê* Ma-a-a.... is named as the situation of this lot or perhaps one of its boundaries. In line 4, we have another city

Tabiru (?) [.....] named in the same sense. In line 5, one plot is said to be in the city Šamaš-riḳaḳa also. Then comes what appears to be the sum total, five hundred and eighty homers of fields, ten gardens (of which perhaps) six gardens *rimki mê* (are irrigated?) and houses in the district (*nagî*) of Arapḫa. The buyer is Rîmâni-Adad, the *mukîl appâti dannu* of Ašurbanipal king of Assyria. The seller is Mardukerba. What part Erba-aḫê and Dui played seems certain from rev. 4, where they with Marduk-erba appear as sons of Diḫai and sellers of the property.

The mention of *egirâte* in line 10 is puzzling. Was the money 'credited by letter'; or are these *egirâte* the contracts between the separate sellers and the one buyer? Unfortunately the line is defective. The rest of the text follows a usual formula of sale. No date is preserved nor any names of witnesses.

Dr Bezold, *Cata.* p. 1036, thinks it may be 'a legal decision or a private contract.' It is obviously a deed of sale. He also thought the contract might be 'between Marduk-erba and Erba-aḫê,' two of the sellers. He however did discern that it related 'to real property': and that there was a mention of Ašurbanipal. The latter event frequently occurs when that king's great officials appear as parties to a transaction.

In line 2 of rev. *ID ŠI-II-MEŠ*, or the ideogram for a canal (*nâru* or *ḫiritu*) followed by the dual of *ŠI* and the plural sign, appears to be parallel to the *rimki mê* of obv. line 6. The ideogram *ŠI* in the dual with a plural sign after it, is the writing of *enâti*, which Del. *H. W. B.* gives as plural of 'eye.' Here and elsewhere it is clearly used for the plural of *ênu* 'a spring of water.' Whether this was an error on the part of the scribe, or a mere transfer of a well-known expression to denote a word of similar sound, I am not able to decide. On the other hand, the *bît rimki*, which so often goes with houses, may there also be 'a watered or irrigated garden.' It seems to be used in religious and ceremonial works as the name of a house of sprinkling' or 'lustral chamber': scarcely I think 'a bath-house.' In the same line we have *atri*, followed by the plural sign; this seems to decide that *atru* was a separate plot of land. On the other hand it is often used as an epithet of *eḳlu*. The general term 'enclosure' seems admissible here.

In line 3, perhaps *ma* should be read *dan*.

In line 7, the signs read *šá* are better read *ta*.

In line 8, *mu* for *mu-kil* is probably an error of omission.

837. No. 420. The tablet has lost the portion above the seals and its lower part also.

As the next number is certainly a duplicate, I have used it to restore the lost characters here and we now have nearly all the essential parts of the transaction known pretty well. The seller was Ṣalmu-ušhu-sanni, as line 11 compared with line 1 of next number shews. The buyer was Rîmâni-Adad, the *mukîl appâti dannu* of Ašur-banipal king of Assyria. In the preamble of no. 421, the property is set down as *eḳlu nišê*, a field and people. In the two specifications, mutually restoring each other, it is set out as a plot of sixty homers of field, *ina GIŠ-BAR šá X ḳa*. A plot enclosed in its entirety, also an enclosed plot of twelve *ḳa*, in the city of Tul-naḫiri. Karḫai, the gardener, Danni-ilu, Marutsu, Abšâ his brother, and Papâ their mother, in all five souls, with the plot of sixty homers of field, enclosed in its entirety. Unfortunately the price is not preserved. The remainder of the text suggests the usual formula of a sale. Dated the 1st of Addaru, B.C. 670. This tablet preserves the names of eight witnesses.

The date is quoted *Ep. Can.* p. 93.

The text was published by Peiser, *K. B.* IV, p. 134 ff. in transcription and translation.

In line 1, he has only given *bît* and translates '*über das Haus*.'

In line 2, he reads *ri-ši-tu* for *ripitu* and omits the *gi*.

In line 3, he reads *bît pa-aṭ-ru* and renders doubtfully '*das Dolch Haus* (?).' Here as elsewhere I take *atru* as a class of field, and *PA* as the measure of 12 *ḳa*.

Peiser omitted the name of the city entirely, Tul-na-ḫi is pretty clear however.

In line 4, after *PIN*, which Peiser leaves unread but translates '*den Bauer*,' the next name is a little doubtful both here and in the duplicate, but it is either Danni-ili or Eni-ili. It is very unlikely that a god's name was over the edge.

At the beginning of line 5, there is no doubt about the signs but Peiser read them *ištínit marat-su*: clearly he read *DU-ŠAL* for *DU-UT*. The difficulty of that reading is the absence of a name for the daughter. My reading Marutsu is not much more likely. The name could be read many other ways.

In line 6, Peiser reads the mother's name, Pa-pa-a, which may be right, only the second *pa* is very unlike the first: it is shaped like *kid*. Pakida does not seem very likely as a name.

In line 7, Peiser gives *rimítu* for *ripitu*, which he renders *die Nieder lassung* (?).

In line 8, he gives *gi-mir-ri* probably a printer's error for *gi-mir-ti*.

In line 11, reads the name (ilu) Bíl-uš-ḫu-sa....; that is he

reads AN-NU as Bêl. It is certainly to be read Ṣalmu. What the remainder of the name means is hard to say: *ušḫusanni*. I have written *ni* for *sa*, which is certain.

In rev. line 1, Peiser reads the name ....*bab-la-maš-ši*. There does not seem room for any sign before it and rev. 8 of no. 421 shews we are to expect no more. The name is Aḫu-lamašši like Abu-lamašši.

In line 7, Peiser reads the office as *a-su-*[*u*]: but as the duplicate shews it is really *a-ba*, and was followed by *ṣabit dannite*.

Peiser classes the transaction as '*Verkauf eines Sclaven und Grundstücks*.'

Before what I give as rev. 1, are some indistinct traces of another line.

838. No. 421. Right half, upper portion.

Ṣalmu-ušḫusanni, the *rakbu GAB-MEŠ* impressed his seal as owner of the land and folk conveyed. So far as it is preserved this tablet is an exact duplicate of the last: each supplementing the other in some points. The transaction has been discussed under no. 420. This adds the names of six more witnesses.

Some variants deserve note, as is nearly always the case with duplicates.

In line 9, we have (*ri*)-*pi-tu* for *ri-pi-tú*.

In rev. 13, we have *ilu-IM* for *ilu-U*.

On edge, line 1, we have *li-mu* for *lim-mu*.

No. 422. Nearly complete.

Mašḫate-ili impressed his nailmark as owner of the land and folk conveyed. It was a plot of at least forty homers of field with ten thousand lady-palms, a well-built house, with the following six souls, Ḫašaba, his four sons, his wife, also the woman Danḳî and her daughter. The whole property was apparently situated in the city Ti'i. Šumma-ilâni acquired and took possession for six minas of silver, probably Carchemish standard. The rest of the text follows a very usual formula. The date is lost and indications of no more than four witnesses are preserved.

No. 423. Only the left half or so of the lower portion of the tablet is preserved.

So far as preserved this tablet is a duplicate of the last: and the few variants are all that calls for notice.

In line 4, the scribe appears to have omitted *ḫa* from the name Mašḫate-ili.

In line 6, we have *gam-mur*, where the last no. had *ga-am-*(*mur*); in line 7, we have *ta-ad-din* for *ta-din*.

In line 8, we have the most important variant. No. 422 enumerated the property as consisting of fields, trees, a house, and people. Here and in line 7, we have fields, a house (doubtless *ipšu* is to be restored at the end of line 7), people and now a *ḳirû* or 'plantation.' In the deeds of sale of plantations, they are often stated to be planted with *iṣ belit* which I render 'lady palms.' This shews that *kirû* alone may be used to denote such a plantation.

In lower edge, line 2, the first character looks like *pa*, but the second horizontal wedge may be a slip.

No. 424. The lower left hand of obverse and upper edge with right hand of upper portion of reverse.

The opening lines contain traces of names of a number of slaves sold, in various lots with their relationships probably stated, making in all thirty souls slaves of his house. Beside these, fields and houses are mentioned sold by Arbailai to Rîmâni-Adad. Apparently he sold all his possessions at one time, at any rate all his realty. This may have preceded his appointment to some foreign province as governor. No date is preserved and no names of witnesses.

In line 2, the line may begin with two verticals as line 4 does. In rev. line 4, it is possible we should read *il-ḳi kas-pu*, but there is scarcely room for it.

839. No. 425. Now that 83–1–18, 484 has been joined to K 1601 we have a tablet complete save for the portion above the seals and sundry lacunae in various places.

The property consisted of a large number of separate lots: in each case one or more boundaries was originally stated. These have nearly all suffered some injury. The first plot of two homers of field was next Mannuki-Arbaili on one side and next the canal on another: two boundaries appear to be missing. The next plot, of one homer and 30 *ḳa*, was next Aḫu-ḳabi, next a neighbour whose name ended in *di* next Mannuki-aḫê and next a neighbour whose name ended in *matise*? The third plot, of twelve *ḳa* of field was next the brook *naḫal*. The fourth plot, of eighteen *ḳa*, has no boundary preserved: and in the next line may be another plot. Then came a plot of one or more homers, boundaries lost: a plot of one homer thirty *ḳa*, next Aḫu-ḳabi and others probably: a plot of same size, described as *ša šal-sa*...., whether an epithet or a personal name one cannot say. Then a plot of two homers *ina ḳabal âli*, next Ḫa-an....ti. A plot of field, seven homers in the city Bêl-balaṭani, another of two homers next the great brook, next Aḫu-ḳabi, a third of five homers belonging to Aba-ili and Aginu. Then comes a plot of eighteen *ḳa*, next Lubaš-ana-ili; another plot, of eighteen *ḳa*, next Abdi-Ḫimunu, Aḫu-ḳamu

and Mannî; a third plot of three homers and thirty *ḳa*, next Kakî the goldsmith. Then comes a plot of three homers and thirty *ḳa*, next Aḫu-ḳamu and Matkiri; another plot of five homers or more next Aḫu-ḳamu and Aduru; a further plot, size lost, said to be *unzarḫu*, next Nanî, the ....; probably another plot of field *unzarḫu* in *âl šê* Kaldu..... This long list is totalled by the scribe as in all a parcel of thirty-four homers of field *mu-šu*....? and also apparently as thirty fields in the city Bêl-balaṭâni, beside plantations and other estate (?) in another city whose name has been broken out. Lower down the scribe writes *eḳlu bîtu šuatu* as a description of the estate. The buyer's name was Ašur-killani, the *šaḳû* of the king: the seller's name is not preserved. The price paid was ten minas of silver. Dated the 1st of Aaru, in the Eponymy of a šaknu of Dûr-Sargon.

There are indications of thirteen witnesses.

Dr Bezold, *Cata.* p. 1894, considered part of this document to be a 'private contract concerning the sale of a house.'

In lower edge, line 2, instead of *erê*, there are traces looking like *AN-BAR*: i.e. *parzilli*.

No. 426. The right hand side of the lower part of a somewhat defaced tablet.

The remains enumerate a number of slaves, their relations and servants, a field *ina GIŠ-BAR* 8½ *ḳa*, a field *bît atru*. The seller was Ṭab-pî-ili, and the buyer Suti, an official (possibly *šanû*) of Silim-Ninip a *bêl piḫâti*. The price was a talent of something, probably bronze. No date nor name of witness is preserved. Most of the text is usual formula of a sale.

The name in line 2 probably ended in *iddin-ilu*, unless that was all the name.

In line 4, the first name ended in *lišir*. The second name is very curious.

In line 7, the ending *en-ḫu*[....].

Whether Lu-ti is all the name [....].

In line 1, of lower edge the name *DI-AN-BAR*, may be read Silim-Ninip, or perhaps Daian-Ninip.

A horizontal wedge is unusual in Assyrian as the numeral one, though quite usual in Babylonian.

In line 3, the doubtful character before *lib* is clearly *a*.

In rev. line 5, the *mukîl appâti*, which comes after *marêšu*, may be here intended for a possible litigant on behalf of Luti. It is more likely that this title should have followed the name of Luti directly and is out of place. As a rule however the seller's office is not written here.

In rev. line 7, there was apparently no forfeit in silver, only in gold. This may incline us to take the higher estimate of price, a talent of silver. *Laššu* was omitted by the scribe.

In rev. line 8, the trace before *abnu* may be the end of *bilat* = 'talent.' What follows *uknu*, 'lapis-lazuli,' is [*ḫi-ib-še-šu*].

In rev. line 9, we have probably a trace of the white, *UD-MEŠ*, horses that are so often named as a forfeit to Ašur or Sin of Ḫarran.

840. No. 427. Now that 83–1–18, 355 has been joined to K 346, the tablet is practically complete, these edges of the two pieces are not quite perfect and one or two characters are defaced elsewhere.

In place of his seal, Ilu-amar the *rab karmâni* of the city of Maganuba, impressed his nailmark as owner of the plantation, field and people conveyed. Two plantations of lady-palms, a plot of three homers of field in the city of Ušḫimiriti; Ḳausu, Ašur-bêl-utakkin, foresters; Kurme the cultivator of the land; their three wives, and one son in all seven souls. Šumma-ilâni acquired and took possession for twenty-five minas (of silver?) from Ilu-amar. The usual formula followed. The penalty for repudiation was a money fine and the restoration of the estate. Dated the 1st of Tešrîtu, B.C. 694. Seven witnesses.

The date is quoted *Ep. Can.* p. 89, and *Hist. of Senn.* p. 15.

Extracts are given *S. A. V.* 4822, 7839, 7916.

The text of K 346 was published, III. R. 48, No. 4.

A transliteration and translation of K 346 were given by Oppert, *Doc. Jur.* p. 172 ff., and again by Peiser, *K. B.* IV, p. 114 ff. As these scholars did not have a complete text before them, they are to be congratulated on having understood it so well.

Dr Bezold, *Cata.* p. 1884, recognised 83–1–18, 355 as the sale of a field.

In line 2, Oppert renders *rab karmâni* by *praepositus vineis*, Peiser leaves it unrendered.

In line 3, Oppert omits *ša* at the beginning, but Peiser read it correctly.

In line 4, Oppert reads *SE-an* by *idin-an*: Peiser better has *tadâ-an*.

In line 5, Oppert reads *be-lit* as I do, Peiser reads *bilit̠* and in his *Suppt.* p. 24a Meissner refers to the place given *K. B.* IV, p. 136. He does not however fix the dental, giving all three *d*, *ṭ* and *t* as possible. It is clearly some sort of wood, and I have rendered it 'lady-palm' for want of a better word. [Cf. p. 29[1].]

In line 6, both Oppert and Peiser read the name of the city

Uš-ḫi-ri-ti, but I think the *me* is clear and that it is Uš-ḫi-me-ri-ti, and the same as elsewhere given Uš-ḫimer-a-a.

In line 7, Oppert reads the first name as a phrase, *ḳa u śu*: and renders by *unum epha*. Peiser rightly ḳa-u-su. The second name Oppert reads Assur-bel-istin; Peiser, Ašur-bêl-utaḳḳi-in; which I follow only I do not see why he wrote *ḳ* rather than *k*.

In line 8, Oppert reads the last title as *ba-mat* and leaves it unrendered. Peiser reads *íríšu* (?) *mâti* and renders *den Landbauer*. That seems to be correct.

In line 9, Oppert could only read traces that gave no sense: Peiser seems to have read all correctly except that he makes the total six instead of seven.

In line 10, Oppert has nothing, Peiser gives *upišma* as a doubtful restoration. Here the text of K 346 ended. It begins again with rev. line 11.

Both Oppert and Peiser seem to think that there was more than the name Mušezib-ilu on the line. They saw it before I did and are very likely right. No more is now preserved however.

In line 12, Oppert reads the name *Samas-malik* (*an-ai*), I have never known why *ilu-a-a* is so often read *malik*. Peiser goes further and prints *Šamaš-(ilu)-Ma-lik*, which is certainly wrong, neither *ma* nor *lik* are on the tablet. It is certainly an oversight on his part. The title Oppert gives as *mu-kil pa* and does not render it. Peiser reads *mu-kil supâti*: and has no rendering either.

In line 13, Oppert has Urdute, Peiser rightly Ṭuduté: the title Oppert gives as *sansu sik* and renders *famulus*, Peiser rightly read *A-SIK* as *apil šipri* and renders *den Geschäftsführer*. It seems a question whether this often occurring official is really 'a messenger'; Peiser's more general term seems best. The man was a 'business manager' or 'agent.'

Oppert calls the whole transaction, '*Vente d'un Verger*': Peiser calls it, '*Verkauf eines Grundstücks*.' Bezold, *Lit.* p. 153, b. 5, says: '*Über den Verkauf von Immobilien, von Feldern, Garten*,' etc.

In line 13 of rev. we seem to have a forfeit of white horses to Ašur; and in the next line it seems likely that some *ḫarbakanni* were to be a forfeit to Sin (?) of Ḫarran.

In line 17 after *te* I have omitted *e*, the word read *ma-te-e-me*.

In line 1 of rev. Sama' is possibly called *murabanu* as elsewhere, but in some lights the title looks like *mu-kil pa-meš*: was one written over the other?

The traces in line 10 appear to me as I have given them, but are to me quite unintelligible.

841. No. 428. The upper part of obverse and lower part of reverse are gone.

The estate was considerable, including sixty homers of land and a plantation of 'lady-palms': also a lot of thirty-one slaves or serfs. Whether the lost portion contained a detailed specification of the plots I do not know, the people were enumerated by families in the usual way. We have preserved, 'Šumma-Adad (and his family); Gabbu-amur, his mother (and others); Nabû-iddin-aḫê, his son, four daughters, etc.; someone else, wife, son and three daughters.' The seller was Paruṭa; the buyer Si-dûri, *aba* of the Queen-Mother. The price paid was a mina and a half less than a talent of silver. The rest seems to be the usual formula of sale. No date nor name of witnesses is preserved: but the remains of five titles of witnesses are left. These remains shew that the first three witnesses were officials in the household of the Queen-Mother.

In line 6 and again in line 3 of rev. it is possible the scribe wrote the sign ÊRIM, Br. No. 949, where I have given *si*. That would be rather difficult to read however. In rev. 5, I have omitted *ki* after *bur*, in error. The reading of Nabû is not absolutely certain. Bêl is possible but not very likely.

No. 429. The three fragments whose texts are here given together do not actually join; but I have no doubt at all they are parts of the same tablet. After its breakage, the edges of the parts further crumbled away and now no contact is left sure.

From these portions I reconstruct the transaction thus:

Dura-ua, son of Šarru-ilai impressed his seal as owner of the field and a plot of a thousand 'lady-palms,' which was the estate made over. The detailed specification followed as usual. Šâr-Ištar, Galul, Linû, Kusai, Šamaš-rîmâni are named as neighbours. Part was *ina maṣarûti, ina GIŠ-BAR ša X ḳa*; next the house of Ardi-aḫêšu, and next Diḫai. There was a plantation of 'lady-palms,' next another plantation, next one belonging to Adad-danân. Then we have the name of Bibia-ḫaluṣu, either a neighbour or sold with the property. Then Nabû-aḫu-uṣur, the gardener, Pappada; Silim-Adad, his wife and four sons, in all six folk: Abduni, the gardener, and wife, in all two souls; total eight souls. The syllables *ša pi-ta-a-te*, in line 31, may be end of a name: or perhaps an epithet of the 'serfs' sold. Other traces of the specification are too slight to be noted here. The buyer's name does not appear, unless *še-kil* in line 2 of rev. is the end of it. From line 3 we may conclude the price was in Carchemish minas. A usual formula of sale seems to have followed. The tablet had the *ṣibti bennu* clause, see traces in line 16 of rev. There is no

trace of date left, but there may be indications of fourteen witnesses. The names of the witnesses suggest that Rîmâni-Adad may have been the buyer.

The text of A was published, *C. I. S.* p. 36 f. not only a transliteration by Oppert, as *Cata.* p. 1883 seems to imply. The Aramaic text was also given, p. 38. The text of B and C are here given for the first time.

In *C. I. S.*: the copy given by Mr Pinches, shews no trace of *da* in line 12.

In line 13, he gives *ṣi* for *li* and *ri* after *ú*: the latter may be there on the tablet but [....].

In line 15, *C. I. S.* omits *u* before *ni* and gives the name as Ku-sa-a-ni. To my eye the *a* at end though defaced is certain.

In line 17, *C. I. S.* gives end of *suḫ* and *is*, as *ṭe*. It does not seem likely that *ṭe-sar* could be here.

The *ḫi-li*, in line 18, is clearly the end of a city-name. *DU-u-ni* of course refers to a road which 'went' to this city: it is to be read *illikûni*.

In line 19, *C. I. S.* gives three verticals at the beginning of line, then *nu* instead of *u*. I believe my reading is right.

In line 21, *C. I. S.* gives XXII, instead of XII, perhaps the other wedge has disappeared since.

In line 26, *C. I. S.* gives only one *bi* in the name: and *e* for *a*. I have wrongly omitted *lu* before *ḫa*.

In line 31, *C. I. S.* gives *ši* for *pi*.

Between rev. 2 and 3, *C. I. S.* gives *Ašur* as a trace of another line: which may be so.

In line 4, he has *AD* for *RA*, I think wrongly.

In line 6, he has *amêl* for *za*.

In line 9, he gives one vertical before *u-a*; that is, the end of *ra* was visible to him. Also he reads *šunu* for *šu* and again in next line after *aḫê*. He also has *šaknu-šu(nu)* and *gurpu-šunu* in line 11. These readings may be right.

In line 14, he gives only two horizontal traces of *Ḫarran*.

In line 16, he gives *a* before *bi-ni*: which I now see is correct.

In line 20, he reads *su-lu*, in place of *lu-su*: which is so on tablet also.

The Aramaic legend[1] [....].

[1] Dr Stevenson renders this legend:

... ת' וחקלי' חפנד' זי

נ'... ד' במתבבשקן

....[hou]se and the lands of Haphned [?] which belong to N....d in the district Babšaḳan. Cf. *Assyrian and Babylonian Contracts*, pp. 68 seq., 129 seq., 182. *Corp., Inscr. Semit.* II, 31.—[Ed.]

842. No. 430. The lower part of obverse and upper part of reverse are lost.

Nabû-eṭir-napšâti, son of Ibnîa, the aba impressed his seal as owner of the estate conveyed. A plot of twenty homers of land, *ina mešurru*, a garden of vegetables in the hands of Zêrna'id, Šaknûte, Nabû-damiḳ, his wife, and their one daughter.

Here the text breaks off. Dated in Araḫsamna, B.C. 685. There are indications of four witnesses.

Here curiously enough the seller himself appears to have been the *aba ṣâbit duppi*.

In line 4, at end one expects *bît atru* and that may be meant, the signs *me-šur* are very doubtful. What the *me ša* in line 6 means is also hard to say, unless *me-ša* or *me-šur* is an ideogram.

No. 431. The upper portion of obverse and left hand edge of lower part of reverse.

A son of Marduk-ereš, whose name ended in -aḫê, impressed his seal as owner of the fields (?), plantations and people conveyed. The rest of the text has vanished. Dated perhaps in Nisânu, B.C. 673–2. There are indications of perhaps twelve witnesses.

No. 432. The upper portion of the right half.

The seller's name is lost, but he was owner of the fields, plantations and people conveyed. The specification stated that the estate was conveyed 'in its entirety.' Part at least was situated *ina maṣarûte*; 'the canal of waters' which follows may be dependent on *maṣarûte*. In that case a meaning will have to be found for *maṣarûte* to suit such a phrase. I think it more likely the canal was a part of the estate. Then comes a word *ka-a-a-ra-bu*, of which I can make nothing. Then comes apparently *GIŠ-BAR ša* (*iṣ*) *zaḳrî*: as *GIŠ-BAR* is usually followed by so many *ḳa*, and as (*iṣ*) *zaḳrî* seems to mean 'high or lofty wood' of some sort, it may be that this passage is of importance for clearing up the obscurity which surrounds *GIŠ-BAR*. However *GIŠ-BAR* is not certain, it may be the end of *ka* or of *sar*.

In line 5, ma-a seems to be the end of a proper name: the title is unusual. As a rule *amêl PIN* seems to mean *erišu* 'gardener or planter': and (*iṣ*)*APIN* may be the implement with which he worked. A parallel to this is (*iṣ*) *MAR* which means 'chariot,' while *amêl MAR* and *amêl* (*iṣ*) *MAR* equally mean 'charioteer.' K 2014, R. 1–6, gives a whole series of values for ideograms beginning with (*iṣ*)*APIN*, but the other part of the ideogram refers to cattle: moreover the Assyrian column is defective. That my explanation is correct is supported by the meaning of *APIN-LAL*, which must mean 'to wield the *APIN*,' and is rendered by *erêšu*. That the name of this

instrument was *narṭabu*, and meant the 'watering machine' is likely enough. See Del. *H. W. B.* sub. *raṭâbu*: but it in no way militates against the above.

In lines 6 and 7 were doubtless specified the names and families of other serfs sold. It is possible that in line 7 of rev. we have traces of the date. The occurrence of a *šaknu* so far down in the list as a witness is unlikely: it is probably the title of the Eponym.

In line 3 after *ka-a-a* read *ma-nu-te* instead of *rabu*.

In rev. 8, the sign before *ka* is either *aš* or *ḫar*.

843. No. 433. Fragment out of the centre of a tablet.

The seller's name is lost but he was the owner of people, a field and plantations and as such impressed his seal. There was a plot of ten homers of field, *ina GIŠ-BAR šá IX ḳa*: one plantation of 'lady-palms,' next the canal Irabbiaplušu, next the plantation of Šarruludâri, next the canal. Also one plantation of 'lady-palms,' next the plantation of... next the canal Irabbi-aplu-šu, next..... The whole was sold 'in its entirety,' apparently to Aa-ennu. The date is lost, but there are indications of fourteen witnesses.

Extracts are given *S. A. V.* 5072, 6506, 7896.

Strassmaier gives in rev. 12 after the first name a shaded *KI* in place of *ši TIŠ*.

In line 9 of rev. Strassmaier gives *PAP, PAP, SU* for *AN-PA-SU*.

These witnesses are certainly those of Rîmâni-Adad's transactions.

No. 434. Lower portion of tablet.

The preamble is lost. The specification as preserved includes a plot of one homer, next....next the road to the city Salli-urši, next....; a plot of two homers next the king's highway to Rabit...., next Ardi-Nêrgal, next the city Bît-Tukulti-i...., next the temple servant; a plot of one homer, next the road to the city Bît-Tukulti-i...., next the gate of (ilu) Sa-gi....: a plot of one homer twelve *ḳa*, next someone whose name is lost, next....*ḫabasi*, next Ardi-Nêrgal; a plot of three homers, next....*iddini*, next Šamaš-iḳbi, next the broadside of the city Tul-(amel) ŠE-GAR-RA; a plot of one homer one *šê* of field, next...., next the broadside...., next....*niri*, next Šamaš-iḳbi. Then seems to come the total, twenty homers of field, a well-built house, with two doors; all in the city Ḫanuri. The buyer seems to have been Zizi, the *šaḳû* of the king. The seller's name seems to have been Eṭir-Marduk. The price was six minas of silver, according to the mina of the merchant. A later summary of the property describes it as *eḳlu, bîtu, ḳaḳḳiri puṣê*. The usual formula of a sale

seems to have followed. No date nor name of witness is preserved.

Dr Bezold, *Cata.* p. 1480, supposed this to be 'part of a legal decision concerning a sale of land.' Was 'Homer nodding,' or did the unusual spelling of *dienu* as *dieunu*, in rev. 8, and 10, mislead him? Certainly no phrase suggestive of a legal decision appears anywhere.

No. 435. The left hand edge of a tablet which has also lost its upper edge.

Scarcely more than two or three characters are left at the beginning of each line. The preamble being lost with the exception of two characters (one of which is *ina* and was very likely followed by *âli*, and the other being *SE* the beginning doubtless of *tadâni*) we have little indication of the nature of the transaction. In the specification however we meet with a plot of forty homers, of which four boundaries are given but so fragmentarily as to be unrecognisable; another plot of ten homers, next the broadside...., next the pit, next Sa-al-ilu, next Adad-patai; in all fifty (?) homers of land, a hundred (?)...., one plantation, -Ratulu, another male slave and his daughter, and the woman Iakira, etc., were sold. The name of buyer is lost, but he was a *rab* something. The name of the seller began with I.... (or Na'id....). The summary commenced in line 9 of rev. includes fields and houses (or plots of land). Three names of perhaps four witnesses preserved. The date was in the Eponymy of Sa-i-lu, the *rab MU.*

Dr Bezold, *Cata.* p. 1767, conjectures that the date was B.C. 649 (?). He apparently thought Sa-i-lu the same as Sa-gab: and no doubt relied on Br. Sign List, 4020. But the name Sa-i-lu is clearly to be read phonetically for its oblique case is Sa-i-li, see no. [744?] and this Eponym is a *rab MU*, while Sagab was a *šaknu*. The identification therefore lacks probability.

Dr Bezold also thought this was a 'part of a private contract concerning the sale of a house.' If house there be, it is very likely there were 'houses.' It is certain there were fields and people sold.

In line 2 of left hand edge after *âl šê* we may perhaps read *ba-ma-tú*.

844. No. 436. The upper of obverse and lower part of reverse are lost.

Apparently four persons Nabû-dûr-uṣur, Mannukî-Ašur, Li'ti-rû, and .... ruku sold an estate, consisting of land, house (? or plot) and plantation to Aplai, for two minas (of silver probably). The formula is a somewhat uncommon one, but certainly that of a sale. There is no suggestion anywhere of its being a legal decision, as Dr Bezold, *Cata.* p. 297, conjectures. The date is lost, there are some indications of five witnesses.

In line 10, the scribe has omitted the vertical wedge before Li'tirû, so that it may not be a name.

In line 2, *ki* is better than *ṣu* and we probably have traces here of Mannu-kî-Ašur. In rev. 8, the tablet has *ilu* before *EDIN*. Oppert, *Le Droit de Lignager*, p. 576, translates lines 8 to rev. 11, see no. 474.

Oppert, *das Assyrische Landrecht*, *Z. A.* XIII, p. 246, gives a translation and comments on the penalty. He renders *bêl ilkišunu* by *ihre Erben*.

No. 437. The right hand of the upper portion.

Ḫâbi, impresses his seal as owner of the field and vegetable garden conveyed. The specification appears to begin with a well-built house, with beams, etc. The rest of the text is broken off. Dated the 24th of Aaru, B.C. 682. Indications of eight witnesses.

No. 438. The right hand upper portion only is preserved.

The restorations I have made are pretty certain and enable us to see the nature of the transaction fairly well. Mannu-kî-Adad (possibly) *šanû* of the *šaḳû* (and very likely an official) of the king's son, impressed his seal as owner of the estate conveyed. What is left of the specification mentions beams (and possibly doors): hence I conclude the estate included a house. Lower down the word *zakû* points to 'land' being given in 'freehold.' No date is preserved, but there are traces of fifteen witnesses.

In rev. line 5, read *lul* for *rat*: the sign is not clear and has but one horizontal after *šú*. It looks very like *tuk*, but is probably to be read *naru*. Dr Zimmern suggests, *G. G. A.* p. 249, that *rat* is an error for *u-rat* and I thought so when I copied the text, but *lul* is the most likely.

No. 439. The right-hand upper portion of obverse, and part of the middle of reverse are all that is left.

From these scanty remains I judge that Rîmâni-Ištar and Dannai impressed their seals as owners of the field and people conveyed. It may, however, be that the latter is not the name of a seller, but only of the city where the first lived. One of the plots was next the road to Dannai (?). No trace of date is left, but there are indications of eight witnesses.

No. 440. Part of the right hand of obverse.

Apparently Lukimama and Zêr-lišir are the owners who impressed their seal. The estate included fields and people, but there is nothing to tell how the fields were situated. Parts of what seems to have been a usual formula are preserved. Under certain conditions the property was to be returned. Dated the 23rd of some month in B.C. 692. There are indications of eight witnesses.

Dr Bezold, *Cata.* p. 1392, seems to have overlooked the date doubtless because it came in an unusual place.

No. 441. See No. 804 = 441 a.

845. No. 442. Part of obverse only is left.

Some fields, one boundary being indicated were sold to Ilu.... for half a mina of silver. A usual formula of sale followed. The date and names of witnesses are lost.

In line 2, where I give *di*, the scribe seems to have written *tú-pa* close together. I cannot in any case be sure what he meant. In line 5, *bat* is certain, perhaps read *mit-ḫar* in place of the usual *gam-mur* with same sense. In line 6, the second sign may be really two *bel-šu*, but what it means I cannot tell.

No. 443. Parts of the upper portion of obverse and lower part of reverse are preserved. Gadi-ilu impressed his seal as owner of the estate conveyed. It included a field, people and *ḪU-MEŠ* (birds?). One plot of thirty homers of land next the king's highway, next the road to the city Malîati, next the road to the city Kannu', next the brook that ran from the city Adi-ilu to the city...., next the road that ran from the city ....*ilu* to Kannu' up to the canal. Also a fuller's field in some city. Among the slaves or serfs sold one was called Tarḫundapî, another name ended in *šú*. Here the text breaks off. The usual formula of sale seems to have followed and the summary of the estate includes a field, people and *ḪU-MEŠ* again. Dated the 12th of some month in B.C. 686. According to traces and space left there seem to have been seven witnesses. The name of the buyer is lost, but the one witness whose name is certain suggests that we have one of Rîmâni-Adad's many purchases.

In line 7, the traces after *âl šê* are illegible to me and what I give is not to be relied on to suggest anything.

In line 2 of rev. the last sign is probably a badly made *tú* or *te*.

846. No. 444. Nearly complete tablet.

Adad-nâṣir, the *aba* of the house of Ašur-li' was owner of the plantation and person (so) conveyed. The plantation was situated in *mât* Singâra, *ina bît Ištar*. A thousand 'lady-palms' were in it, a plot of two homers of field, fenced(?) with *allânu* trees (oaks?). Six homers of land *ina ušallu*, a plot of corn land, a house in the midst of a *iarḫu* grove: next the plantation of the *sukallu*, next that of Bêl-mušallim, next that of Aplai, next that of Aḫ-ereš. Also Lusumu the gardener (or forester). The buyer was Rîmani-Adad, the *mukîl appâti*, the price was four minas of silver, Carchemish standard. The usual formula of a sale has been followed: and in the summary the estate is

described as a *kirû gablu*. Dated the 26th of Du'uzu, B.C. 660. Nine witnesses.

The date was not quoted *Ep. Can.* p. [....] as might have been expected.

Extracts are given *S. A. V.* 4822, 5070, 5149, 5166, 7885, 8024.

The tablet is described in the *Guide*, p. 172, No. 26.

The text was published in transcription and translation by Peiser, *K. B.* IV, p. 136 f.

In line 4, Dr Peiser renders *ina bît Ištar*, by '*im Grundstück des Ištar*.' It seems an odd expression, but very likely some land belonging to the temple was meant, and perhaps the scribe intended to write *ina biti bît-ili Ištar*, 'in the plot belonging to the temple of Ištar' and then omitted one (of the two) *bît*.

In line 5, Dr Peiser renders *von* 1000 *bilit-baümen*, *darin* 2 *Imír*, I think it is more likely *ina libbi* goes with 'the thousand lady-palms,' and that the comma should come after *darin*, not before.

In line 6, Dr Peiser renders the difficult phrase *gablu ša* (*išu*) *al-la-an*, by (*nämlich*) *ein Bühl mit Allan-Baümen*: that is he takes *gablu* as a noun in apposition to *eḳlu*. Meissner, *Suppt.* p. 26 a, gives a meaning '*Hain* (?)' quoting this passage from *K. B.* IV. A comparison of the three specifications of the estate makes me doubt this. In line 3, we have *kirû amêl* solely: in line 16, we have *kirû gablu* alone, the *amêl* being omitted. It is quite clear *gablu* does not replace *amêl*, it seems to be an epithet of *kirû*. Only four boundaries are given, each being also a *kirû*. It looks as if the estate was all in one plot, though not of uniform cultivation. It was partly plantation of 'lady-palms,' partly field, partly corn land, it contained a house, which house was in a grove of *iarḫu*. Either the *gablu* applied solely to the two homers of field, or to the whole estate: but as line 16 seems to sum up all as *kirû gablu* it is most likely *gablu* applies to all the estate. It is difficult to see how an epithet could apply to part and also to the whole, including such varied parts, unless it meant 'divided' or 'fenced' or 'bounded' or something similar. The sort of tree denoted by *Al-la-an* is not easy to be sure of. Meissner, *Suppt.* p. 8 a, renders it, '*ein wohlriechender Baum*.' He shews that it is to be read *allânu*. He also quotes this passage from *K. B.* IV. Muss-Arnoldt gives 'terebinth,' 'oak': and thinks *araḫ alanâti*, a by-name of Du'uzu, may contain the plural. I cannot feel convinced that *allânu* is necessarily fixed by these passages. It is of course possible to read *kablu* or *ḳablu* or even *daḫlu*: but these do not seem to help in this context. I am inclined to compare the Heb. *gbl*, 'to bound,' or 'limit': and accordingly I have rendered it by 'fenced.'

In line 7, Peiser reads 6 *imír íkli ina ušallu* and renders 6 *Imír Feld am stadtrande*; but the specified borders of the estate make that very unlikely. There seems no good reason for reading *ušallu*, rather than *usallu*. Muss-Arnoldt gives under *usallu* several quotations that point to a sort of wooded place. I do not however see any very definite conclusion to be reached.

So also in line 8, the sort of tree meant by *iarḫu* seems still uncertain. That the *bît* at the beginning of the line means house is by no means clear, it may be *a plot*: only when *bît* means a plot it is usually followed by the name of some sort of land, *eḳlu*, etc., or by so many homers, etc. Peiser renders here by *Grundstück*.

In line 3 of rev. Peiser reads *LUḪ-u* as *misu-u* and renders *reinen Silbers*.

The verb *masû*, see Lexicons, means 'to be pure,' etc. Also it is proposed by *Z. A.* x. p. 194, to render 'mix.'

In rev. 12, Peiser reads the title as *rab Ninip*, he clearly read *AN-BAR* for *MAŠ-MAŠ*. Of the whole transaction Peiser enters only '*Klausel beim Verkauf*.'

No. 445. Lower portion of left half.

So far as it is preserved this tablet appears to be a duplicate of the last. Although the name of neither buyer nor seller is preserved: the traces of the text which are left do lend themselves readily to restoration from no. 444. The names of the witnesses are identical: and the date is the same as far as day and month go. The name of the Eponym is lost.

Dr Bezold, *Cata.* p. 1943, thought it was a legal decision. He does not remark on the date, probably because it is not complete.

847. No. 446. A complete tablet.

Zêr-ukin, son of Bêl-dûri, of the city of Irbûai, impressed his seal as owner of the plantation and people conveyed. A plantation, planted with 'lady-palms,' in the city of Irbûai, next the plantation of Ulkai, next that of Ibni-raḫê, next that of Šumma-ilâni, next that of Dui, son of Nabû-dûr-uṣur. Also Sina-inni, Ištar-babi-ilai, in all two souls, his servants. Kul-kulânu, the *rab-kiṣir*, acquired and took possession from Zêr-ukin son of Bêl-dûri, for three minas of silver. The usual formula follows. Dated the 17th of Sabâṭu, Ep. Q. Nineteen witnesses.

The date was quoted *Ep. Can.* p. 99.

The penalty, in rev. 5, is quoted by G. Smith, *Ä. Z.* 1872, p. 112.

Lenormant, *Essai*, pp. 85, 137, notes.

The tablet is described in the *Guide*, p. 172, No. 25.

The text was given in transliteration and translation by Oppert, *Doc. Jur.* p. 243 f., where he gives the registration mark as K 292 instead of K 298.

In line 2, Oppert considers that *sa alu* implies more than mere origin, for he renders (*prefecti*) *urbis*. This is open to question.

In line 3, he reads *kire*, but renders *horti*; for *nišê* he reads *biti* and renders *domorum*.

In line 4, he reads *kirû salmu* and renders *nemus integrum*. The usual word is *zaḳpu*, which certainly means 'planted.'

In line 5, Oppert gives the name as Ul-ka, omitting the final *a*.

In line 7, he read the name Na-sa-an-ḫal-ni.

In line 8, the first name is given as Deni.

In line 9, he begins with, *sina nisu alu*, apparently for the name Sina-inni.

In line 11, Oppert gives *Kak* in place of *kul*; I have no doubt at all that the person, whose name is here written Kul-kulânu, is the same as the person whose name is usually written Kak-kulânu, etc. It is however not the case that *Kak* is written on the tablet; unless this spelling is to fix that reading for the sign *ZER, KUL*.

In line 15, Oppert reads *giṣ-ṣa ê* in place of *UN-MEŠ, nišê*; and renders these words by *nemora arborum*. He however perceived that the *TI* at the end of the line was the ideogram for *laḳḳiat*, when it must have been tempting to read *ṣarpatti*. It is very noteworthy that *kiru nišê* should take a feminine singular *zarpat*.

In line 16, Oppert reads *taru* for *tuaru*: and apparently *ka-tar* (?)-*ka* for *kaka*.

In line 3 of lower edge, he renders *šaknu* by *mandatarius* and *rab-kiṣir* by *vir administrationis*. These are unusual meanings: and the *šaknu* is the governor of the district where the property lay, the *rab-kiṣir* probably a lower official in the same sense, the *kiṣru* was a sub-division of a city. The *GUR-PU*, is left unrendered by Oppert; but I think it very likely to be a district official. The *putu* of a country is not necessarily an entrance to it: and it is not unlikely that *GUR-PU* is one writing of *mutir-pu-ti*.

In line 1 of rev. the litigant contemplated is the *ḫazânu ali šu*: Oppert read *zikar-su*, that is he read *âlu* as *ardu*. In line 2, he reads *man-ma-me na-su* and renders *quisquis ex suis*. The reading that seems best is *memenu-šu*, with the same sense. It is clear from these contemplated litigants being governors, etc., that the sale of landed property was in some way subject to the control or revision of these officials. It is at least possible that sales were usually subject to re-

demption clauses on the part of tribal, or municipal representatives. [See vol. II, p. 61 f.]

In line 4 of rev. Oppert reads *nin-ma-nu-su* for *NIN-me-mu-šu*. The substitution of *mu* for *nu* of line 2 is very odd. Perhaps we are to read *mimma šum-šu* or the scribe confounded *Memenušu* with this phrase.

In rev. 9, Oppert reads the first name *U-kil-ilu* and omits *i* at end of line.

In rev. 10, he reads *Zikar-ili* for Ni-iḳ-ilani and *Nirgal-Malik* for Nergal-ilai.

In rev. 11, he reads the first name *Bin-babil* in place of Adad-balliṭ, he omits the office *nagîru* altogether and gives Gu-ge for Gu-gi-i.

In rev. 12, he read *A-si-ru* for Ašire.

In rev. 13, he reads Ibni-aḫê, correctly as I think, against the Banu-aḫe of obv. 6.

In rev. 15, he reads *Ḫaldi-raya* for what I give as Ḫaldi-daia: also he reads the office as *sa nire*.

In line 16, he reads the first name as Nabu-na-ṣir and then gives *e* 15 in place of *apil Naid-Ištar*.

In line 18, he reads the first name as Bin-abu-naṣir.

In line 19, he reads *Din-tar*, for Šadu-iddin-aḫi: and omits *nagîru*.

In line 21, he reads *da* for *i*: and *Bin-e-zu-de* for *Ḫu-un-zu-di-i*.

In line 22, he reads the first name *Zikar-Istar* and the second Nanugan. My reading *Tarnugam* of the latter is quite conjectural.

In line 1, of rev. edge, Oppert gives *Istar-idin naṣir sa ni-re*.

In line 2, of rev. edge, he reads *X e-ne*, the plural of *ši*, meaning a witness, is not likely to be *e-ne*. It may be *pani*, but is more likely to be *mukinne*.

In line 3, of this edge, he reads the name *Nabû-rin* and the office *gur-but*.

In line 1 of the left hand edge, he reads the Eponym's name as *Nir-e*, and the city name as *Ku-mu-nu*.

In line 2 of this edge, he reads *Kur-zu* for *Aḫu-erba* and *Kasai* for *Ḫarranai*.

The whole transaction Professor Oppert regards as a '*Louage d'Immeubles*.' In his remarks he points out the apparent relation between silver and gold of 12 to 1; no such conclusion can be maintained: see G. Smith, *Ä. Z.* 1872, p. 112.

The enumeration of the witnesses in groups according to their residence, bears out the suggestion that the alienation of estate in some districts could not be made without the knowledge and implied consent of the local authorities. Bezold, *Lit.* p. 154 (b) 9, says: '*Über den Verkauf von Immobilien, von Feldern, Garten*,' etc.

848. No. 447. Nearly complete.

Martu', the *rab-alâni* of the lady of the palace, and Mardî, in all two people, servants of the *bêl piḫâti* of Barḫalza, impressed their seals as owners of the plantation and servants conveyed. Rimut-ilâni, his wife, three of his brothers in all five souls; Šamaš-uballiṭ his son, Sasî, his two sons and his wife; Nabûa, his three brothers and his sister: also a plantation *sa za-rat*; in all seventeen souls and a plantation in the city Nabûr. The name of the buyer ends in *-dalli*, she was *šakintu* of Nineveh: one naturally thinks of the Aḫudali or Kur-dali, who was *šakintu* of *ḳabal âli* in no. 232. The price is not preserved but it was in Carchemish minas. The usual formula of a sale followed. Dated the 1st of Aaru, B.C. 683, in the 23rd year of Sennacherib and the Eponymy of Mannuki Adad. Nine witnesses.

Dr Bezold, *Cata.* p. 1830, considers this to be a sale of slaves only: at any rate he says nothing about the *kirû*.

Dr Peiser published the text in transliteration and translation, *K. B.* IV, p. 122 f.

My readings for the most part follow his. He suggests that the *ŠAL* at end of line 1 is for *ŠAL ekalli*: which seems likely enough. In line 3 he reads (*amîlu*) *paḫat* for the usual *bêl-NAM* and renders *Regierungspräsidenten*. In line 4, the printer has given *miší* for *nišê*. In line 5, Dr Peiser reads the name Lid-laḫ-ilâni. I am not aware of anything that could support this reading. Rimût-ilâni has the variants Rim-mu-ut-ilâni and Rim-ut-ilani, where in the latter case the sign *RIM*, *KIL* is used. In line 7, Peiser reads the name Nabû-bílu-a, which is quite possible, only the variants Nabû-ú-a, Nabû-û-a, Nabû-ú-u-a, Na-bu-u-a, not to mention Na-bu-u-a-a, seem to me decisive in favour of Nabûa. The sign, which I here write *u*, is the same as that which Dr Peiser reads *bílu*. In line 9, the expression *ša zarat* takes the place of the usual *ša zaḳpu* (*iṣ*) *beliṭ*. Dr Peiser therefore renders *von zarat-Bäumen* (?). It may also be 3rd f. perms. from *zarû* and simply 'which is sown' or planted with young trees not yet fruit-bearing.

In line 6 of rev. Peiser read Ninib-šum-iddin for Nabû-šûm-iddin, I think AN-PA is certain. In line 8, he leaves the title written ideographically as *UŠ-BAR-MÍ*. I think *UŠ-BAR* is the *išparu* of Del. *H. W. B.* p. 147 a, and the *ME* I take to be for *MEŠ*. Of course strictly speaking we should have had *amêl* before the ideogram, but scribes often omit *amêl*. Probably Dr Peiser was not satisfied with the reading *išparu* for *UŠ-BAR*. In line 9, I feel sure that I have read correctly the signs that Dr Peiser omitted. In line 10, also he

could only see Marduk..... In line 11, he read the name Šarru-kullim-anni, and I suppose he reads *ŠI-LAL* as *kullim*. It is not easy to be positive, but I believe the same name is written Šarru-e-mur-anni, and so here I read Šarru-emûr-anni.

In obverse line 4, the scribe wrote *an* for *ḫal* in Bar-ḫalza; of course in error.

849. No. 448. Only part is preserved and that much damaged. It consists of two fragments badly joined with plaster of Paris.

Bariki, a *rab*.... and Aba-il impressed their seals as owners of the people, plantations, houses, etc., conveyed. One plantation of a thousand trees, next certain other plantations. A second plantation, next others. Then followed some names, now quite uncertain, in all seven souls, two houses, two plantations of lady-palms, and something called *tak i-ga*.... all in *mât I-ṣa-li*, belonging to the above named in the city of Ispallugi(na?). The buyer was Rîmâni-Adad, the great *mukîl appâti* of Ašur-bâni-pal, king of Assyria. The usual formula of sale followed. The price is lost. Dated the 10th of Sâbâṭu, the year being lost. Over twenty witnesses are indicated.

Dr Bezold, *Cata*. p. 299, says it is part of a legal decision. There is nothing to indicate this.

In line 2, Aba-il seems a strange name and any way is a strange spelling. However we have Aba-ili in no. 425, and perhaps A-ba-a-ili in no. 197. The *gam* at end is doubtful.

In line 4, the signs I give as *ina šu* may be something else. There is something before *imer* perhaps a numeral. For *imer* it is possible to read *suḫ*: but it is not clear.

In line 6, after *ša* seem to have been two verticals, perhaps *a*. In line 7, I can only give the traces as they seem to me, they convey no meaning to my mind. Line 8 is little better.

In line 9, I can only guess the traces, they may be quite different.

In line 10, the traces almost fit *aḫûšu, mar-šu* before *marat su*, but it is impossible to feel certain.

In line 12, I feel quite uncertain whether the sign *ša* is a preposition, a relative, or the sign for four. Both here and in line 19, the *TAK-KAN-GA* is quite unintelligible to me. In both places too the tablet is so rubbed that it is impossible to be sure whether *kan* is more likely than *i*. At one time *i* looked certain, but in another light *kan*.

In line 13, instead of *zêr*, *ina mât* is quite possible.

In line 14, the name of the city which I read Ispallugi(na?), may very likely be read some other way. I fail to see where the scribe wrote the price, perhaps on the edge, after line 16, but no trace can I see anywhere. It would hardly be left out.

In rev. line 11, the restoration *rab aba* agrees well with the continual occurrence of Ištar-šum-ereš as writer to the king: and in no. 444 this title is actually given him. The name of the next witness is almost as frequent as a writer to the king and I believe the title here was the same.

The restoration in line 13 was probably too bold on my part: and that in line 14 is of course also doubtful. The lists of Rîmâni-Adad's witnesses however suggest though they do not demand these restorations. So in line 16, Nabûšezib is very likely *mukîl appâti*: in line 17, Nabû-erba is probably *šanû ša rab urat*. With the next name Ištar-šum-iddin the group of witnesses specially interested on the buyer's side seems to end. The seven names in lines 20 to 22 were probably from the city of the sellers. The name of Ištar-nadin-apla in line 23 is probably that of the *aba*, who so often figures in this purchaser's contracts.

The Eponym's name probably came in line 24: but possibly in edge line 1. In the latter case it may have been one of those ending in Adad.

850. No. 449. The right upper corner only is preserved.

From what is left I conclude a sale of plantation, house and people, by a seller whose name ended in *-anna-a*. The occurrence of the phrase *šê nusâḫišu la inassuḫu*, etc., in rev. 1, is rather characteristic of leases, to which this may perhaps belong.

No. 450. Portion of the right hand side.

From what is left I conclude a sale of a plantation and people. The price was two and a half minas of silver, Carchemish standard. The usual formula appears to have been used. The date appears to have been the 11th or 21st of some month, but the month and year are lost. There are indications of seven witnesses.

No. 451. A right hand lower corner.

Some slaves and a house (?) or plot of land, probably a plantation of lady-palms, a *bît atru*: all apparently in the neighbourhood of Ḫarran were sold to Rîmâni-Adad, the *mukîl appâti* for so many minas of silver. The remainder of the tablet is lost.

The sign in line 1 of the lower edge is rather *ḳablu* than *DE*: but it seems to lack the first slant wedge. It may be *âl ḳablu*. At the end of line perhaps *e* is better than *i*, there is trace of a vertical after the two horizontals.

No. 452. A right hand lower corner.

Here a gardener and perhaps some other slaves are sold with a plantation possibly, by Na'id-Ašar and Silim-Ištar-lamur to (Milki-) nûri the *šaḳû* for so many minas of silver, royal standard. The

usual formula of a sale followed but neither date nor witnesses remain.

No. 453. The right hand portion of the upper part is preserved.

Aḫu-dûri impressed his seal as owner of the (house? or) plot of land and people conveyed. There were (so many homers of) land, a plot enclosed, a plot *šikin* or *rimḳi*, in the city of Ši-baniba; a number of persons, among them Milki-ba...., Bulṭai, Daḳisu (?), Adad-ba(-ni?), Pani-Ašur-lumur, etc. It is possible that the last of these names was that of the buyer. The price is lost. The usual formula of a sale was followed. Dated the 15th of Aaru, B.C. 686. Traces of ten witnesses. At end of line 5, perhaps *zu* or *su* is better than *ba*.

No. 454. Upper edge of tablet.

Šulmu-aḫê impressed his seal as owner of the house and people conveyed. A built house with its beams, etc. The rest of text is lost. Dated in Du'uzu, in the Eponymy of an Assyrian king. Traces of two witnesses.

No. 455. A mere fragment of the left hand side.

That certain slaves were sold follows from line 5, where a 'total of six souls' is named. Who the *aba* in line 7 could be I do not pretend to guess. An estate with a pit or well in it, *burû ina libbi šu* follows. The buyer was a *rab alâni* but his name has disappeared. The usual formula of a sale seems to have followed. The date is lost. There are traces of perhaps ten witnesses.

In line 7, for *a* we probably should read *e* and for *ba* read *an*, thus we should have parts of *ištu pâni amêlê annûti*. The traces of the incomplete lines of reverse are not to be relied upon.

No. 456. Fragment of the left hand side.

The first few lines shew traces of the specification of boundaries, none of them sufficient to be recognisable. Then came the name of a serf or slave Bau.... and his family included three daughters. The names of buyer and seller are lost. The price was at least one hundred something, perhaps minas of bronze. Dated the 15th of Tesrîtu in the Eponymy of an Assyrian king. Traces of seven witnesses.

851. No. 457. Part of the right side of obverse.

A number of slaves, perhaps eighteen in all, and some sort of estate in its entirety, *ana gimirtišu* was sold probably to a buyer whose name ended in *-ilai* and who was a *šalšu*. The seller's name seems to have ended in *-ši* and he was a *rab KU-KA-SAR*. This is quite conjectural, as the traces which follow do not readily lend themselves to the usual formula. The price, the date and names of witnesses are not preserved.

In line 2, the *-a* may be the end of a name or it may indicate

that the slave, whose name preceded, was son of Baššaša. This name is peculiar but seems certain. In line 7, for *ba* better read *il* and for *TIŠ* read *bu*. In line 8, what I give as *el* may be really *tul*.

No. 458. Fragment of the right hand of obverse.

The traces of several names, and two totals point to slaves or serfs sold. A *bît ripitu* indicates land. The seller's name is lost, unless it be Marduk-šum-iddin, who perhaps is son of Arbailai. This may be slender ground for an identification, but I have put it here accordingly.

No. 459. Fragment of right hand, probably of reverse.

The occurrence of a name and the mention of homers here determined me to include this among mixed sales. There is no other reason, and I confess that is slight. It may be part of any sale. The *aḫêšunu* may be the representatives of the sellers, the name that of the buyers; and the two *imeri* may be part of some penalty. This would however scarcely be likely, they are too close together.

No. 460. Now that 83–1–18, 770, 806, and 880 are joined we have the middle of a tablet. We have a specification of boundaries, mentioning the cities Kan-.... and Nuribi. There was a plot of land with a plantation in it, or the plantation was in a city whose name ended in *-uri*: the boundaries followed. Another plot had so many homers and (one?) *šê* of field. The text here ceases to give intelligible results. Five lines of the reverse exhibit part of a usual formula of sale. The names of buyer and seller, the price and the date are lost. There are indications of three witnesses.

Dr Oppert, *Le Droit de Lignager*, p. 578, refers to the final clause of the formula.

No. 461. Portion out of the middle of a tablet.

Dr Bezold, *Cata*. p. 363, pronounced this as 'probably' belonging 'to a private contract.' I do not see why, but my dulness and lack of experience outside my very narrow line may be at fault. If it is a deed or similar document, as it concerns fields and people, it must belong to this group. For my own part I believe it is part of a letter or report. In line 2 we read *eḳlu šuatu eḳlu*: that is without parallel in formulae of contracts. In line 3, we have *ina eli imer eḳli* which must surely mean 'per homer of field.' Line 4, begins with ....*ta-nak* which I conjecture is the end of *aktanak*, 'I have sealed' or 'given under my seal.' In line 5, we have the verb ....*sa-aḫ-ḫa-ru-ni ištu*, which surely means 'returned from,' whether it be first or third person. In rev. 2 the words *la uda* so common in the letters, seem quite out of place in a contract.

The tablet is very thick and without either seals or witnesses.

852. No. 462. Portion of the left hand side.

Here clearly as Dr Bezold, *Cata.* p. 1944, rightly says, we have 'a part of a private contract concerning a sale of slaves.' Also, in line 5, we have mention of three plantations. In line 8, we have the usual *upišma*. The phrase *ana Al*.... in line 7, points to a deviation from the common formula. In line 10, we have the familiar *ina libbi*, no doubt introducing the price. Dated the 17th of some month, B.C. 679–8. Traces of thirteen witnesses.

In rev. 2 f. I now think the phrase ran *šá kirî* (*šuatu šê nusâḫišu*) *la i*(*nasuḫu*). If this be the case, the restoration in rev. 3 is wrong. Without the mention of a term of years there is no need to suppose a lease. In line 3, there seems to be a trace of *na* after *i* rather than *la*. In rev. 7, instead of *ni* may be the beginning of either *zi* or *gi*. The first word of left hand edge is most probably *a-ba*, rather than *a-na*.

No. 463. The lower portion and mostly only the right hand side of it are preserved.

The very fragmentary remains of the specification point to a sale of estate lands, plantations and perhaps people. The buyer was Giru..., the *mutîr ṭêmê* of Nabû-zêr-ibni: the price a talent (of bronze?). Then come more homers (of land?). Perhaps the tablet merely contained memoranda of two (or more?) sales. There are indications of a date, the 17th day. There are traces of one or two witnesses.

From the presence of *idinuni* in rev. 11, following so closely upon *šá biltu*, we might suppose a pledge, for the money, of a field or other estate. The indication however is slight, and one would then expect *mannu* to precede *šá*, but this is not the case.

In rev. 3, we may perhaps read *UD-TI-KA*: what that would mean I do not see. The two verticals are too far apart for *âlu* or *zu*.

No. 464. The lower portion.

Of the specification one boundary is left, 'next the canal.' In the next line the price follows, 'six minas.' Then comes part of the usual formula of a sale. In the summary of the property sold in line 5, *nišê*, 'people' are included. In line 9, the buyer's name is given as Sin-na'id. No trace of a date is left—but the names of fifteen witnesses are preserved.

In line 7, the scribe has written *i-za-ḳu-za-pa-ni*: the second *za* is of course an error.

I now think that no. 617 is certainly part of this tablet, though it does not join anywhere.

No. 465. A flake out of the middle.

There is nothing inconsistent with its being a part of the specification of an estate sale. Since I published vol. I, I have recognised

it as a portion of a larger tablet to which it is now joined; and which contains a very extended list of estates and people *adi nišêšu*. The purpose of these tablets is obscure owing to the fact that not one of them is complete. The joined tablet consists of K 1753 + K 1765 + K 1759 a + K 4291 + K 6236 + K 9797 + K 11937 [now 741].

No. 466. A mere fragment of the lower portion.

That this is a sale is proved by the general formula, in line 4 a *kiru* is named. The arrangement makes it certain that other property was sold as well. The price was a mina and a half. All other details are lost.

In line 1, *Ašur* is better than *ilu*: it may be the remains of *meš* and *ša*.

In line 4, *gam-mur* not *ga-mur* is on the tablet, faint but certain.

In line 8, the *ir* is not to be relied on.

853. No. 467. A fragment.

The specification enumerated the boundaries, all plantations, of a plot of land. The buyer was Bêl-dûri, the *rab-biti*, the price a talent of copper.

There is no date preserved, but traces of six witnesses. In line 10, the estate is called simply *kirû šuâtum*. Dr Bezold, *Cata.* p. 1035, calls *kirû* 'a field.'

This tablet is thick and probably formed part of a large tablet dealing with a considerable estate. In line 1, the numeral is not certain: after *imer* which is rather defaced appears to be *iṣ* followed by a horizontal, the remains of *be*?

In line 2, after *amêl* the traces may be the remains of *LAGAR*, *nagiru*. In line 6, after *da* there seem to be faint traces of *ḫi* and *ilu*, perhaps the name was Da-ḫi-ilu or Da'..... Of course the lines may have extended much further: but how far I do not know. In line 3, the name may be *Mu-LAL*.... what looks like *ḳi* has only two strokes quite certain, and the *bu* is perhaps only a bruise.

In obv. 9, I have written *gi* for *zi*, in *i-zi-rip*.

No. 468. The greater part of obverse and some of reverse are preserved.

Aḫiaḳar, the *šanû* of Barḫalṣa, impressed his seal as owner of the field conveyed. A plot of ten homers a plantation and two other pieces of land, in all three plantations, and three gardeners were sold to Aḫiababa apparently for a hundred minas of bronze to be paid from the booty which the *šaḳû* brought by ship and gave to the *šanû*. The summary of the estate later gives plantations, a spring of waters, a house and gardeners. The usual formula of a sale follows. Dated the 15th of Araḫsamna, B.C. 698. Indications of eight witnesses.

The traces of a line after line 1 are very faint and the scribe probably would write them out more fully in a fair copy. A rough border of several lines or scratches runs along the top of the seal space. It is hard to say whether it was an erasure or not.

In line 1, what I give as *a-ni* may be *LAL*, *KAK* or *MAL* for *BIT*. In line 3, the 1st character may be remains of *ra*. In line 4, the 1st character may be the remains of *ne*.

In line 6, after *meš* is very likely *âlu*, *šá* is pretty certain, also *az*; but what I give as *mat* may be remains of *gu*. In line 7, two short characters may follow *ma*.

In line 10, it would be possible to take *bît* as the preposition *bid* = 'together with': but that seems less likely. It is impossible to say whether *meš* was written at the end of the line or not.

The reverse is very much damaged, almost rubbed smooth, some little depressions alone marking the place of the old wedges. These depressions often suggest the shape of the characters but whether they suggest them faithfully I do not know. The last three lines containing the date are a great contrast. The somewhat rare *ina* before *arhi* is here very clear.

It is somewhat singular that *MA-NA* is omitted in the price: and it is perhaps a question whether this was properly a price: the property may have been made over by Aḫiaḳar to Aḫiababa in lieu of the hundred or more 'bronzes' assigned him as his share. As it so often pitiably happens, just when a clear and legible text seems likely to be of special interest, every obscurity seems to occur.

854. No. 469. Now that 83–1–18,690 has been joined to K 8398 we have the greater part of the tablet, but a very large number of lines are defective.

Tašpuru, the *šalšu* of Kar-Nêrgal, seems to have been the seller. Then appears to have followed the specification of the estate. The buyer was Ḫar-ḫandâ: the *rakbu* of the palace. The father of the seller is named as Lipûgu. No date seems preserved. There are indications of perhaps twenty witnesses.

It is most unfortunate that this text is so damaged, as it teems with strange phrases, words and names and might be of great interest. To add to its difficulties the writing is very peculiar.

In line 3, the sign *mat* expresses all I can see left on the tablet, for *su* perhaps *zu* would be better. The sign at end of line 4 is written as if it were *ina al*. At end of line 5, after *du*, seem to be two verticals which may be an error. In line 6, the sign *si* is perhaps a badly formed *e*. The signs given in line 7 are not to be relied on.

In line 9, *luḫ* appears clear. In line 10, the signs I give are those probably meant. In line 11, what I give seems to be on the tablet. The scribe does not incline his slant wedges more than his horizontal. The *te* cannot be easily distinguished from *la* and so also *še* is written exactly like the first four horizontals in *ta*. In line 12, at the beginning is perhaps the trace of *suḫ* and for *šal* perhaps *bu* should be read. In line 13, except the signs *ša še bar* and later *ba-ú* nothing can be relied upon. In line 14, the last sign *an* may be *ba*. In line 15, *ba* may be *an*, *zêr* may be *ina mat*, and for *ub* possibly *nu* was intended. Line 16, seems to be as I have set down.

In line 18, after the name Ḫarḫanda, for *amêl* may be read *an* and for the ideogram of *rakbu* may be the sign *AL*, or that read *ALAD*, Br. p. 268.

In line 20, all seems exactly as I give it, except that for *ba* may be read *na*.

In line 21, the fourth sign seems the same as given *rakbu*, in line 18 above.

In line 22, as so often *mu* may be *zer* but also *ina še*. From this point the ordinary phrases of an Assyrian deed of sale occur.

In line 3 of rev. a marked change occurs. The mention of the first, fifth and sixth months in the phrase *ša araḫ Nisâni, Abî, šá Ulûli ina i-ga....* seems without parallel in the ordinary Assyrian deeds.

In line 4, after *bu* comes a character which may be *li*. At the end of line 5, something may follow *ki*: there is room but no trace. Here we expect *ilaḳḳi*: for which in some contracts *isiki* is written, though not in this context. Perhaps *zi-ki* is the scribe's spelling of *isiki*.

In line 6, the space after *sa* could contain at least three characters. The fact that the name ends in *alad* or *šedu* seems to support the reading of the buyer's name in line 18 of obverse as Ḫarḫanda-alad, but in rev. 1 this ending is omitted. In line 7 of rev. the name Saidḳi-u may be read as Saidḳi-Adad, pointing to the gap in line 6 having contained no more than a breathing ': if this be correct the first name may be provisionally read Saidḳi-alad. In line 7, also a sign follows *ardu* perhaps the phonetic complement *u*, but also possibly a mere slip. It is not certain that the line stops at *sik*.

In line 8, the name Ṭab-sagal recalls other names ending in Sagale, but it is possible to read *sa-ma-me* for *sa-gal*. In lines 9 and 10 the names Ua-Ua and Ḳua-ḳua are very singular: as is the title *ḳaribu birti*.

In line 11, the name Ḫalli-arraka seems to be all, then *aba* is the title. The next name Giḫu šapu may not be complete. If so

perhaps read *ri* for *ḫu*, and then supposing the scribe wrote *ša* for *za* we might read Girişapunu, a name that occurs elsewhere.

In line 12, the phonetic values of the first sign are so various that De-ḫar-da is quite a conjectural reading: indeed the scribe may have used the sign with some other value than those given in Brünnow. Both here and in line 11 what looks like *aba* may be the scribe's way of writing *a-te* and so form the ending of the name. The next name seems to be Dammu-mu-al-lid: his office was perhaps servant of the *dam-za-muḫ*. The next name seems to read Ḫatalea-gabbûa: or perhaps Ḫatâte-gabbîa.

In line 14, the name Dibbâ seems clear, his office is *putugaziru* (?).

The traces of characters in line 15 are not to be relied on. In line 16 there may be three horizontal lines instead of two at the beginning, the *tur* is doubtful, bêl-uşur looks like a good Assyrian name: but the *PAP* may with the following *TIŠ* form really *ḳa*.

In line 17 the first signs appear correct, and Ḳa-li-i was probably all the name.

How the signs in line 18 are to be divided up does not appear clearly. I incline to think Li-iḫ-si-Ištar is one name and the first ended in *še*.

The name in 22 may be another compound beginning with DE: but it is made peculiarly. The other traces seem to me to lead to nothing.

On the whole this is the most exceptional tablet in the collection.

Of the names which occur scarcely any are found elsewhere and the readings are very uncertain. Tašpuru, the seller, may be of course read Urburu, or Liḳburu.

Ḫarḫandá, if that is all the name, is also without parallel in these contracts. His father's name Lipugu is also new.

The name of the country in line 3, if it is a country, Gasupi, or Gazupi recalls by its endings Arzapi, Raşapi.

In line 5, A-ki-su or Zakisu, for the first character is doubtful may be the whole name or the end of it: I know no parallel to it. On the other hand the name Ḫanedu or Ḫabildu occurs as that of a slave in no. 173 (line 5).

In line 20 the name of a goddess *ummi šêdê* appears as Arbaši.

The names of the witnesses are a source of considerable perplexity. Not one is really familiar. Sa-'id-ḳi-šêdu, whose office is not certain, and Sa-id-ḳi-Adad are merely guesses at the names as written. *Ṣidḳi* is familiar enough.

Sa-id-ḳi-Adad, appears as servant of the 'messenger.'

The next name, Ṭab-Sa-gal, if that is right, recalls Pur-Sagale,

the Eponym, B.C. 763, of Guzana. In the Eponym's name *ilu Sagale* assures us that Sagale was a god. We may also compare the place name in this same contract, Bâb-Sagalli. Was the temple name Ê-sag-gila in any way connected? That the Assyrians found a meaning for Saggila does not prove anything against it.

The next name Ua-ua (or is it Wawa?) seems unlike any other that I know. Names beginning *Ua*.... are common enough and all seem foreign, Uarbis, Uarmeri, Uadî, Uasî, Uazaru, Uassurme, Uarzaun, Uari may contain the same element. This is perhaps the O*v́á*, or O*a* found in Cilician names. This witness is *šanû* of some city: probably that near which the estate was situated.

Ḳuaḳua, the next witness, bears a name of similar construction. The element Ḳua occurs in the country name Ḳue, and in a fairly common name of which variants are Ḳa-a, Ḳu-u, Ḳu-u-a, Ḳu-u-a-a, and Ḳu-u-ia. Ḳu-ḳu-u, whence Ḳuḳî, may be an attempt to bring the form closer to Assyrian models. Whether Ḳunî, Ḳuni-ḫuru, Ḳu-ilu and Ḳu-manaai are to be added seems doubtful. From other sources we expect Ḫuru and Mâni to be gods. It is therefore quite possible that the Ḳu or Ḳuni here are separable elements. The office he bears is *ḳaribu birti*. This epithet is possibly a translation of some native term.

Ḫalliarraka, who comes next, has no ready parallel. One may easily suppose two elements Ḫalli and arraka. The former may appear in such names as Ḫala-iddi, Ḫalama, Ḫalaḳu, Ḫalašuri, Ḫaldia and its many compounds, Ḫalua, Ḫalimusu, Ḫalla-alla', Ḫallabaa, Ḫallia, Ḫalmanu, Ḫalmusu, Ḫalsuri, Ḫalsitu. Without insisting on each case, it is at first sight probable that Ḫal, Ḫala, or Ḫalli are the same and a divine name. The country name of Ḫalaḫḫi or Ḫillaḫḫi, which we know as Cilicia may well be added to the list.

The second element *arraka* does not occur.

The name Giri-šabu.... if correct, has a somewhat more familiar aspect. The element Giri, Gir occurs in Girai, Gir-Aduḫi, Gir-Allai, Gir-bakiumme, Gir-bêlirtûa, Girušu, Giru-Dadi, Gir-Lapuna, Gir-ḫai, Giri-Ba'al, Giri-Zakanni, Giri-Šarri, Girîtu, Girsa', Gir-Me, Gir-Parisi, Gir-Šeru, etc. As the second elements, Aduḫi, Allai, Dadi, Zapunu, Ba'al, Me, Parisi, Šêru are either recognised as gods already, or expressly so denoted by the scribe, there is an *a priori* presumption that certain others are also divine names. Bakiumme may be one and it would no doubt suggest 'Mother of weeping' to some Semitic etymologists and so perhaps lead by way of popular fancy to the story of Niobe. This rule would give us *Šabu*.... as a divine name.

The next witness Deḫardâ or Demurdâ is so uncertain as to its reading that I can offer no suggestions. The name may be Deḫardâte.

Dam-mu-mu-al-lid, if correctly read points to a god Dammu. The element *muallid* is likely enough, even in Assyrian names. The element Dam, occurs in the place name Damdamusa, and the tribe names Damunu and Dammaḳutu.

The office which he appears to bear is quite new: the servant or other official of *damzamuḫ*. The scribe perhaps employs *dam* as a sign of 'the lady,' it is used by Assyrians to denote 'the wife.' What *za-muḫ* could be remains obscure.

The next name Ḫatate-gabbia, if that is all one word, or Ḫata *aba gabbia*, in either case yields no parallel to Assyrian names. Ḫata-ai often occurs and there was a town of this name. Ḫataranu and Ḫatianu may possibly be compared.

The office *butugaziru* or *putugaziru* seems foreign.

The name Kalî, if that is complete, is suggestive of the Kali-Tešup long known.

The Assyrian part of the document, if I may use such a phrase to describe the words and phrases common to it and the ordinary Assyrian deeds, suffices to settle pretty clearly the sort of transaction which was all that was needed for the classification. In line 4 we have *ušalli ša ali* exactly parallel to no. 473, line 4. The same word occurs elsewhere as an epithet or synonym of *eḳlu*. It denotes some kind of land. Probably the number of homers preceded these words. We might also read *usalli*. The name of the city, may have finished the line.

In line 5, *a-ki-su* or *za-ki-su* may be the end of a neighbour's name or of a city. The use of *SUḪ* = *kimmatu* renders the meaning of these names certain.

I believe that in line 13 commence some stipulations as to the proper care or cultivation of the estate, *ša ŠE-BAR* refers perhaps to the class of seed to be used. *Ina ṣêri banni* may mean 'to plant in the waste land.' The *eḳlu erušu anni* may mean to 'cultivate the field': *še-ib-še zêri ubbulu* may mean to bring to harvest the produce of the seed. I do not maintain that these are the correct Assyrian phrases to express such meanings, but I fancy that is what the scribe was thinking of. In line 17 the field is described as *la ki-e-ti* which I think is meant for *la kettu*, *eḳlu* being constructed as a feminine, as it often is in the plural, the meaning being 'an improper or waste field.' This fits very well with the directions to bring it into cultivation. The ideogram *A-LIB* may be regarded here as having a plural sense. On the other hand *lakiete* may be a foreign word and epithet of *eḳlu*.

The *ina âli*, which gives the situation is quite regular. The *upišma* in line 18, and the *ištu pâni* of line 19 are regular also. The *ina libbi* is also regular. Then should follow the price but we have *KU-PA-A-TE ina V MA-NA UD-DA*. The *UD-DA* also occurs later, rev. 4, where one expects *KU-BABBAR*. It is difficult to resist the conclusion that the scribe meant silver by it. Did he mistake or was that ever used as meaning silver? Now how does KU-PA-A-TE come in here? No cloth or garment *pâte* is known to me: the whole word may be *kupâte* that might be connected with the word *kapâtu*, 'to bring together.' The word *kuputtu* which means a small vessel would hardly give *kupâte* as a plural. If however it is some foreign word perhaps it is the name of the money. The *ina V MANA* is like the *ina manê* which usually expresses the standard of the money used.

The minas of silver are followed by the name of a lady or goddess Arbaši *ummi šêdê*. Who was this goddess? One thinks of the Cilician name Αρβασις, the Karian Αρβησις.

In line 21 the formula of an Assyrian deed of sale is resumed: we have *ilḳi* as usual, then *kas-pu* but instead of *gam-mur* or *ga-mur* we get *kan*....: of course *kam* has the value *gam* and very likely that is intended here. Then we expect *ta-din* but get *lanimulum*. I can think of no Assyrian word for it. Perhaps we have here the foreign word for 'is given.'

Then comes *eḳlu isiḳi la*....: we expect *eḳlu izirip ilaḳḳi* or *eḳlu zarip laḳi*. In this place *isiḳi* does not occur, except in no. 477, 3, where it is followed by a permansive *zarpu*. Here then we may have *laḳi* a permansive following or the *la* may begin some part of the verb *lanimulum* which seems to be an equivalent of *nadânu*.

Then the scribe gives a whole line, of pure Assyrian formula, *mannu ša ina urkiš ina matêma*; we expect him to add *izaḳupâni*; but only the beginning perhaps of *i* remains. He goes on with *lû Tašpuru lû marêšu šá itti Ḫarḫandâ û marêšu* (*dienu*) *KA-KA ubta'uni* in perfectly orthodox fashion. At any rate he knew some Assyrian phrases well. Then he starts on the penalties with *ten talents* of something. However he now introduces a new clause: the payment seems to be fixed as payable in Nisanu, Abu, and Ulûlu. We have here a new departure. Then we expect *ina purki* of some god, but get *ina iga*(*-ri*?) *ša bu-li*.... was this some foreign equivalent or does he use *igaru* as equivalent of *purku*? It is possible *igaru* is the true reading of *ekurru*. The *ša bu-li*.... may be 'of Buli....' and so *Buli*.... may be the god to whom the forfeit was paid. Then he proceeds with another form of penalty common enough in Assyrian contracts. The defaulter 'shall pay five minas of silver (UD-DA

again) and seven minas,' probably of gold. It is tantalizing not to know what this strange scribe would have written for 'gold.' Again he is Assyrian and concludes *ma dinišu KA-KA-ma* regularly, but writes *zi-ki*.... for the usual *la ilakki*. Is this another foreign word?

After the above was written Mr Pinches was good enough to collate my text with the original and I give here the points in which he differs from my readings. I prefer to leave the above unaltered, to shew what I was able to do without help.

In line 3, Mr Pinches reads the last character but one as *ta* and leaves the traces of *bêl* where I have *mât*. I think that in any case we have here *bêl gatapi* or *bêl gasupi* and that in the language with which we are dealing this must have replaced *bêl tadâni*.

In line 14, Mr Pinches suggests *ma*, with a query, for the character after *bît*.

In line 15, Mr Pinches reads *la* for *ba* after *šu* and *lu* in place of *ib*, so giving the line, *eḳlu erušu lanimulu šê-zêr ubbulu la i*..... With this compare *lanimulum* in line 22.

In lines 16, and 17, Mr Pinches confirms the reading *ir* after *bab*, as against *sa*.

In line 18, Mr Pinches admits *ilu* where I have *amêl* and a sign like *si-ḳa* for *narkabtu*. If *ilu* is correct the sign next it is possibly *ALAD*. The addition of *ilu šedu* at the end of the name is unlikely in view of the reading in rev. 1.

In rev. 4, Mr Pinches gives doubtfully *la-a-ni* for the traces in the bracket. The line then begins *ša pulâni iddan*. It is to be noted this scribe makes no difference between *te* and *la*, so *la-a* may really be *te-a* or *kar* and for *ni* we may read also *ir*.

In the names of the witnesses Mr Pinches contributes several important readings.

In line 6, he would fill the bracket with *al-at* so that the line would read *Sa-al-at-it-ḳi-*(*ilu*) *šêdu ša iš*..... It is not easy to be sure where the name ends.

In line 7, he reads the name Sa-al-lu-u, i.e. *al* for my *it* and *lu* for *ḳi*. Then for *Ardu* he gives *amêl II u* and queries the second *amêl* and also *sik*.

In line 8, he reads for my *gal* the two characters *la-me*, and all after that is to be regarded as doubtful.

In line 9, he reads about *amêl* a character like *nak* then *šú* and *ú* before *ša âlu*. I however still incline to read *šanû*, i.e. *II-u* as the title.

In line 11, in place of *ba* he would read *te*. It is to be remembered that the scribe writes his *te* with four horizontals. The name then is

to read Ḫalli-arrakâte. After this is either *mât* or the sign of repetition, three slant wedges together.

In line 12, the name is Murḫardâte, reading *ba* as *te*, and then is perhaps *mât* and in place of the single vertical before *dam*, Mr Pinches gives *a*, with a query.

In line 13, after *muḫ*, Mr Pinches reads *ṣu* in place of *šî*, and then the signs are *ḫa-ta-a-te*. In lieu of *gab*, we had better perhaps read *ša mât*.

In line 14, Mr Pinches doubts the *amêl* and gives what look like the traces of *ú*. Instead of *zi* he gives *tim* with a query.

In line 16 he reads before my first traces two verticals with a slant wedge between them, as if the end of *da*, *šá*, or *li*. Then he has *tur* or *i* before my *tur*. For my *bêl* he has *šá*, then *ḳa-la*, or as we may read *ḳa-te*.

In line 18, he has a vertical before *ḳa*, for *la* he gives the traces of *su* or *ruk*, then *ud* and then an *er*, *zu* or *su*.

In line 19, he gives a vertical before *amêl* which he queries.

In line 21, he gives *ilu* for *ardu*, and perhaps the trace of *pi* before that. Both before and after this line may have been division lines but they are so faintly ruled, I did not feel justified in putting them there. Mr Pinches gives them without question, only the second one may be the extra long horizontal at end of some character.

Between lines 21 and 22, are perhaps the traces of *kan* or *i*. But this may be only the end of a date.

In line 22, the character before *mât* is not very certain, Mr Pinches questions it. On the left-hand edge, Mr Pinches gives *me* before *a-ti*: or rather a horizontal stroke prolonged through the vertical, which may really point to *ilu* or *bar*.

In line 10 of reverse I should now perhaps read *ša-rak-ti* for *bir-ti*.

These changes are not to be lightly regarded. My own readings are of small value when I have no idea what the sense may be. I have taken great pains however to get as good a copy as I can and the addition of Mr Pinches' very kind collation should enable someone to make a beginning at the interpretation of this strange text. It may be a long sought bilingual and give the key to some obscure tongue. Elamite, Vannic, Hittite, Cilician, or what else I cannot even guess.

SALES OF CITIES

855. The exact meaning of *âlu*, or as the ideogram is now often read *maḫâzu*, must be determined from its context. It seems clear that in these sales it was a widespread district containing many fields, and other portions of land.

856. No. 470. The lower part of obverse and upper part of reverse are lost.

No less than ten persons are said to have sealed the document as owners of the 'city' Dannai, sold in its entirety. These persons are Ninip-ilai *šanû* of Dannai, Asgudi an *aba* of Nineveh, Ḫiriaḫê *mukîl appâti*, Adad-uballiṭ the *rab-kiṣir*, Ištar-ilai and Milki-idri also *rab-kiṣir*, Mannuki-Arbaili the *rakbu*, Zêrukin and Šarru-ibni also the same profession. Unfortunately any further specification, which might have settled the locality of Dannai, is lost. When the reverse resumes the text we find that Rîmâni-Adad was the buyer. The remainder of the text follows the usual formula. Dated the 25th of Ṭebêtu, B.C. 663. The names of nineteen witnesses are preserved.

The date is quoted *Ep. Can.* p. 94.

The penalty in rev. line 4 is quoted by G. Smith, *Ä. Z.* 1872 p. 112.

Extracts are given *S. A. V.* 4822, 4869, 7932, 9064.

In line 1, I have omitted *ilu* after *AN-BAR* in error: the name is Ninip-ilai.

In line 2, *ḳu* is better than *gu*: read the name Asḳudi.

The first line of the reverse is quite illegible, the traces given are not to be depended on.

In rev. line 19, the last character is either *su* or *zu*, certainly not *ba*.

In line 21, the *amêl* is not on the tablet.

No. 471. The upper few lines are gone and the corresponding part of reverse.

The city Musinai, with its fields, etc., *ina GIŠ-BAR ša IX ḳa erê, za....*, not *šê nusâḫi* next the border, next the border of the city Ṭab...., next the city Niribi of the *bêl piḫâti* of Arpadda. A plantation of lady-palms, one thousand five hundred lady-palms (in it), a vegetable garden, Šulmu-Bêl the planter, Ia-aḫê his infant son, Uari.... his wife, in all three, Kamasu the planter, Ḫurubini his infant son, Lubalṭat his wife in all three souls, total six souls; the 'city' Musinai in its entirety, situate in the district of Arpadda *ina*

ḳatâ âl Niribi of the *bêl piḫâti* of Arpadda. The buyer was Rîmâni-Adad the *mukîl appâti dannu* of Ašurbanipal king of Assyria. The price was seventeen and a half minas (of silver?), Carchemish standard. The sellers appear to have been Mannuki Ninûa, Sin-mu.... (scarcely Sin-iddin) and Ikaru. The usual formula of a sale is used. The date is lost but there are indications of ten witnesses.

The estate is summed up lower down as *alu*, *eḳlu*, *kiru* (*iṣu*) *belit*, *kiru U-SAR*, *nišê šuatú*. Observe the piling up of pronouns in lines 22 to rev. 6. *mannu ša ana urkiš ištu matema izaḳḳupanni lû M.*, *lû S.*, *lû I.*, *lû marêšunu*, *lû mar-marêšunu*, *lû aḫêšunu*, *lû marê aḫêšunu*, *lû šaknušunu*, *lû ḫazanašunu*, *lû bêl-piḫatišunu*, *lû mannušunu*, *gurpu mannu ša elanni ša itti* R. etc.

In line 3 at end, the *za* suggests *zakû*, but there is nothing to decide the point.

In line 23, *û* is perhaps better than *ta* at the beginning.

Oppert, *das Assyrische Landrecht*, p. 266, translates lines 12, 13 of rev.

Oppert, *Le Droit de Lignager*, p. 577, gives a translation of the whole formula.

Oppert renders *GIŠ-BAR* here by *comptés au taux de*. He points out that in other cases we have $9\frac{1}{2}$ but that in Niniveh it was usually *six*. He reckons this as 9 *cabs en cuivre l'hecte*. He renders *la šê nusâḫi* by *en jachères*. He renders *iṣu belit* by *arbres de la Souveraine* adding in a note, *une espèce d'arbres, peut-être les palmiers*. He reads *Iparakhe* for Ia-aḫê, omits *ṣuḫartu*, reads *Ua-bel* for *Uari*..... In line 10 he renders *erišu* by *esclave* reads *Ḫurubir* as Bel-rubitsa: reads *ṣuḫartu* as *sumutru* and renders *concubine*. He reads Muballat for Lu balṭat. He is duly amazed at the smallness of the price which he reckons at *deux mille francs, c'est pour rien*. His renderings of the officials are noteworthy: *ḫazannu* is *administrateur*: the *bêl piḫâti* is *gouverneur*. He reads *ḳurbu* as I do, but renders *parents*. Again he takes *-anni* as *devant moi*.

He regards the final clause as of the highest interest and comments on it at length. He can hardly credit that it was really meant to deny a hearing to the man who wished to revoke his agreement. Odd as it may seem to some, such was the case. The buyer meant to have no legal process against him if he could help it or rather prevent it by express stipulations. As Dr Oppert remarks we have no record of any such attempt ever being made.

The label on the box calls this 'a sale to Aššurbaniapli': which seems very reasonable.

857. No. 472. Nearly complete.

Milki-nûri, the *šaḳû*, impressed his seal as owner of the *âl šê* conveyed.

Like most other estates termed *âl šê*, it was called after some person, possibly a former owner: it was the *âl šê* Nabû-šezib: it was sold in its entirety with its fields, two plantations and its inhabitants. It lay in the district of Laḫiru. It was bounded by the *âl šê* of Baḫai, that of Tabaḫari, that of Zerûtî, and that of Nabû-bêl-aḫê: and it lay in the *ḳanni* (a sub-district) of the *âlu* Dikanai. The buyer was Zerûtî. The number of minas of silver in the price is lost. It is again described as an *âl šê* and the usual formula of a sale followed. Date the 10th of Ulûlu, B.C. 668. Indications of fourteen witnesses.

In the *Catalogue*, p. 1589, Dr Bezold gives the day as the 19th. It is very difficult to be sure and so with the form of *kan*, Dr Bezold gives only *ḫi*. In both these points his reading may be better than mine.

A reference to the date is made by Dr Bezold, *Z. A.* 1889, p. 433.

The estate bears a close relation to that leased in no. 625: a text from which I have taken most of the restorations here.

In rev. line 3 both *bilat* and *MA-NA* occur together.

The figure 19 in the date is very uncertain, it may also be thirteen, or even fourteen, the scribe has written *ḫi* for *kam*.

In line 3 of obverse *te* is probably better than *ti*, last sign but one.

In rev. 14, the sign *ki* is wrong, the tablet had clearly *iš*: and the name ended in *reš-išši*.

No. 473. Now that 83–1–18, 331 and 83–1–18, 378 are joined the tablet is complete, though the text is not. There are many pieces broken out: and close to the join the edges are very defaced. So far as the tablets are preserved, this and no. 474 are duplicates.

In lieu of their seal, Ḫarurai and Salilânu impressed their nail-mark. The city Isitu with a plot of ten homers (of land?) in the midst of the *ušallu*, in the city..... Abdi-Kububi, his wife (and two children) in all four souls, belonging to Ḫarurai and Salilânu were sold to Aplai. Then follow some lines too mutilated to restore which clearly contained the price paid for the estate. Then the duplicate comes to our aid and we see that the usual formula of a sale followed.

Dated the 10th (or later) of Simânu, B.C. 698. There are indications of fifteen witnesses.

Dr Bezold, *Cata.* p. 1881, says 83–1–18, 331 is part of a private contract, but p. 1886 he says 83–1–18, 378 is part of a legal decision.

That Isitu is the proper name of a city is rendered probable by K 1287, where we read line 6 (see Winckler's *Samm.* II, p. 32),

ana âl Isiti iḫtalḳa. It is possible the place was near Bar-halṣa. In the duplicate Isitu begins line 12, without the determinative of city. This may have been written at the end of line 11.

In line 19, the *ri-a* is perhaps the end of *im-ri-a*, an ideogram (?) for 'family.'

The two signs of repetition may serve the purpose of our etc., etc.

At the end of line 3 of obverse was clearly A-ŠÁ-GA, after *imer*, there is a trace of *ga* over the edge.

In line 17, at the end after *mar* is *MEŠ* and then the beginning of SIS probably.

In rev. 6, *bu* is better than *šal*.

In rev. 7, *ḫar* is probably better than *ṣu*.

No. 474. The tablet has lost the upper part of obverse and lower part of reverse.

This document being a duplicate of no. 473 there is little to remark.

The first line may be read *ina mat-te-ma ina ur-kiš-ši* and above that may be a trace of *lu*.

In rev. 3, after *ba* a small *ša* can be seen, remains probably o the sign for *akalu*; an attentive scrutiny of the rest of the line before *eš sik* allows me to think that once there stood in that place *TUR-UŠ rabû ana ilu Sin* and that the *sik* at end is really *bi* written on the edge and belongs to a word written there.

In the witnesses the name *Nabû-LAL-SI* is perhaps Nabû 'of the lofty horn': but I think LAL = *tarṣu* here and *SI* is for *SI-DI* and = *lišir*: then we have Nabû-tarṣa-lišir.

In line 14, *bu*, as often, could be read *te*.

In his article, *Le Droit de Lignager*, p. 576, Dr Oppert translates lines 1 to end of formula, as far as it agrees with that in no. 436. He renders *bel ilki* by *maitre d'acquisitions*. He translates the penalty thus: 'Celui-la mangera une mine (505 grammes) d'excréments (sutabba), il boira un vase ammar d'urme (aïni), il brûlera son fils en l'honneur de dieu Sin, il brûlera sa fille aînée en commençant par son bas-ventre à la souveraine du désert; il restituera aux propriétaires de prix d'achat et en dehors le décuple. Alors il pourra intenter son procès, et il n'aura pas la chose.'

Professor Oppert well adds: 'il est permis de se demander si on doit prendre au serieux de pareilles férocités et si grotesques conditions.' He points out that they are to be regarded as a form of rhetoric used to signalise the sacrosanct character of the conventions and to protect them against any attempt to upset the agreement.

FRAGMENTS OF SALES.

858. A large number of fragments are placed next, for the most part arranged in that order which so charms my reviewers, namely the order of the registration numbers. This first group includes those fragments which preserved the formulae of sales and in which the names of the principals are to be recognised. These were collected into this group, in the hope of finding their connection with other fragments. This may perhaps still be done by some of the professed Assyriologists: and I am not without hope that they may find my arrangement convenient. The remains of the formulae point to deeds of sale of some kind[1].

859. No. 475. A fragment of the upper part of a tablet.

One seller at least was called Ilu-li', the other may have been Mannukîaḫê. It is at least possible that the buyer's name ended in *di*. The price was one mina of silver. The nature of the transaction is uncertain. Dated the 2nd of Aaru, B.C. 698. Indications possibly of fifteen witnesses.

The date is quoted *Ep. Can.* p. 88, *Hist. Senn.* p. 14 and *S. A. V.* 4822.

The traces in rev. 1 seem unintelligible: *Ilu-bêl* looks likely, but is not certain: so in line 2, the first three characters appear to be as I give them: on the edge the sign *man*, *niš*, precedes *pap*: so read the name Marduk-šarr-uṣur. The traces at the beginning of line 3 are given correctly, the name ended in *ua*: the *a* at the end of this line is curious, but is certainly there: perhaps as a phonetic complement. In line 4, only *i* is left on the tablet. In line 5, Ulûlai is said to be *bêl-erê*, a singular title, perhaps referring to the price paid on his behalf. In line 6, *UD-ši-E* seems to have been all the name, Paršê? In line 7, the trace of *ŠI-TIŠ* may precede the name. In line 11, what looks like *ra* preceded *ni*, so that the name ended in *ra-ni-i*; there seems to have been another character before that. On the edge, I give what seems certain to me, but I can make nothing out of it.

860. No. 476. A fragment: the upper part of obverse and end of reverse are lost.

The seller's name appears to be Zêrût, and the buyer's Imšai. No indication of the nature of the transaction is left. Dated in Ṭebêtu. Indications of ten witnesses. The Aramaic inscription gives perhaps n i l. . . . t. d. It is not easy to make out its connection with the text.

[1] Dr Johns has added a note to this. "Some may not be sales. Postpone them." The series, however, is given as he left it.—[Ed.]

In line 2, the unusual form *ur-kiš-ši* seems quite certain. In line 3, nothing is certain except the *u-ni* at end.

No. 477. Part only is preserved.

The seller's name was Šamaš-aḫu-uṣur and the buyer's Rîmâni-Adad. Dated perhaps in Nisânu, the Eponym's name is illegible. Indications of ten witnesses.

The penalty in lines 12 f. is quoted by G. Smith, *Ä. Z.* 1872, p. 112.

In line 3, the sign at end after *ti* may be *ú* and there is room for *tuaru* after it.

In rev. 9, all the traces are uncertain. I am quite unable to identify the signs of which they are remains.

Of the Eponym's name a trace of *AB* can be seen in such a position as to suggest *Araḫ AB-a-a* or Ṭebetai and towards the end of the line the traces may be the top of *šartinnu*. This agrees well with the witnesses and principal.

In line 13 read *a-šib* in place of *a-ši*.

No. 478. The upper part of obverse and end of reverse are lost.

The buyer's name was Sin-ašarid. The date is lost. There are traces of perhaps six witnesses.

In rev. 1, the name appears to be Amri-Ištar.

No. 479. Fragment of right hand centre portion.

The seller appears to be Mâr-suri. No date is preserved. Indications of five witnesses apparently all priests.

Dr Bezold, *Cata.* p. 297, thinks it is 'a legal decision.'

In line 1, the second sign may be *mur*, read therefore *gam-mur*. In line 2, at end *la* is better than *lak*, read *la-ḳi*.

No. 480. Fragment of the left hand lower portion.

Balaṭ-ereš was seller to Mušallim-Ištar. The date is lost: but there are traces of three witnesses.

Dr Bezold, *Cata.* p. 298, thinks this probably 'a legal decision.'

In line 4, instead of *tú* at end read *na*; *matema* probably followed but is destroyed.

In line 6, after *lu-u sar-di-nu* was probably meant, the *sar* however is written like *šá*.

861. No. 481. The upper of obverse and lower part of reverse are wanting.

Šamaš-alik-pâni and Išdi.... sold to Šamaš-zêr-iḳiša. The traces of the date are indecisive though suggestive of Ṭebetai. There are indications of six witnesses.

Dr Bezold, *Cata.* p. 311, says this was 'a legal decision.'

The important and curious penalty has been carefully recollated.

In line 6, there was just room for *SU-TAB-BA* after *MA-NA*. In line 7, the first sign is not certain and *am* is defaced. After *KUR-RU* is room for another sign = *išatti*. In line 8 there was room for *TAK ZAK* before *ḫi*: and of *ZAK* the last slant wedge is quite discernible. After *šumma* are faint traces of two verticals and later a horizontal. I cannot recognise the characters.

On the lower edge, the first line, admits of one character before *lišânu* and perhaps *me* after *kut* followed by one character more. In the second line, two short characters preceded *GIŠ-BAR-šu*. In the character *MAL* the scribe has written a single slant wedge at the end of the lower horizontal and next before the vertical. After *u* may come another character.

On rev. line 5, the name was Ašur-mu-Du...., i.e. Ašur-mukin-palêa probably. The *du* is very clear. In line 6, after *amêl* may be traces of *la-si-mu* before *šarri*. The *si* looks more like *gur*. At end of line 7 *GUR-ZAK* is possible in place of *PIN*. In line 19, before *a-a*, *ilu* is possible. There was something after *ki* which is not certain and *lil* may be *lib*. After *mât* or *kin*, on left hand edge 3, may be *bît*. If so, the Eponym may have been *ša-kin bît ešši*, i.e. Ṭebetai.

No. 482. Fragment only.

The seller's name ended in ....linai and he is said to be servant of some one for whom probably he acted.

Dr Bezold, *Cata.* p. 301, note *, points out that the last two lines perhaps contain the remains of the date. This was very likely Bêl-emuranni, the Tartan, of B.C. 686.

In line 1, *li* is not clear, it may be *da*: also for *ardušu* perhaps we should read *gi*.

No. 483. Fragment merely.

The seller appears to have been Marduk-šarr-uṣur.

Dr Bezold, *Cata.* p. 361, hesitates between 'private contract (or legal decision).' It is of course the former.

In line 1, we had better restore *ilḳi* and take the next word as *kas-pu*.

In line 2, *amêl* may be followed by *nišê* and then the sale may be one of people.

No. 484. Part of the left hand side.

If the reading *GAB-DI* in line 1 be correct, the property sold was very likely a plot of land. The buyer was probably Adad-bêl-teriṣ, whose office has not been preserved. Part of the seller's name Ta-ab.... is all that is left. The presence of *dûru* in line 7 is puzzling. Dated the 1st (2nd or 3rd) of Ṭebêtu, B.C. 706. There are indications of five witnesses.

In line 7, *dûr* seems unaccountable, *sar* or even *šá* is possible.

In rev. 6, *ardu* is perhaps better than *amêl*.

No. 485. The lower portion of a tablet.

There is nothing that I can see to indicate the real nature of the transaction. Before the tablet was cleaned I thought the *A-MEŠ* in line 1 pointed to some estate sale. I now find we must read line 1 as *lu-u ṣabê*. The name of the seller is lost, that of the buyer was Bêl-dûri: the price and date are not preserved. There are indications of seven witnesses. Dr Bezold, *Cata*. p. 661, says it is 'part of a private contract concerning horses.' The only way in which it concerns them however is that they are to be paid as a forfeit to Ašur or Sin. In line 5, the first character may have been *ṣa*.

In rev. 1, the first line is of importance as shewing that the animals usually called *ḫarbaḳanni* are really some sort of horses.

862. No. 486. Right hand lower corner.

The seller was Ûmê-damḳûti, the buyer was called Mušallim-Ištar. No price, date or witness is preserved.

Dr Bezold, *Cata*. p. 992, describes it as 'part of a private contract concerning Musallim-Ištar, etc.'

No. 487. Portion from the left hand centre.

At the end of line 1, the *GA-RID* may be the end of Gargameš. In line 2, the characters *bel-sa-ma* may be part of a name of a seller or a slave sold. In the third line the name may be completed Taḳûni, cf. nos. 129, 130. This may of course be a seller's name. The buyer was Ašur-šallim and from line 5, we see that the seller's name began with *Ga-ru*. Hence the names above are more likely to be those of slaves. The price seems to have been one talent three minas (of bronze?). In spite of the very characteristic *upišma* in line 4, and the equally decisive *kas-pu gam-mur* in line 7, Dr Bezold, *Cata*. p. 1092 puts a query after 'private contract.'

No. 488. Fragment of right hand of obverse.

Two persons named Nêrgal-bêl-uṣur and Adad-nirâri may be the buyer and seller: but the formula is not normal for that case.

In line 6 what looks like *nišê* may be the end of *bilâte*, 'talents.' The term *MANA kinu* which follows is remarkable. The rest is too fragmentary to decide the nature of the transaction.

This text is now joined to no. 399 and the combined text will be found as no. 803 = 399 a in the Appendix.

No. 489. Right hand lower corner.

The seller was Kiṣir-Ištar and in line 5 of rev. Arba-ilu may be the remains of the buyer's name. It is however possible that there

was a penalty to be paid to Ištar of Arbela. This is less likely, as the buyer's name should occur about this place.

Dr Bezold, *Cata.* p. 1286, regards this document as 'part of a legal decision.'

No. 490. Fragment of the left hand side of obverse.

The seller seems to have been Aḫu-dûri.

I have omitted the left hand edge which contains the remains of the date. There is the best part of *arḫu* in line 1, and *ši* in line 2. This text is probably part of nos. K 3610, K 7330 and K 13114, and appears in combination with them in the Appendix as No. 805 = 490 a.

863. No. 491. Upper portion.

Baḫiânu, the *rab alâni*, of the lady *pirḫinitu*, impressed his seal. The homer which stands in line 1 is a very doubtful character. It should also have brackets each side of it. What the signs *še-ma-a* indicate it is difficult to say; probably the end of a name, of a town or a slave sold. The phrase *bêl dînišu* usually denotes a god or the king as ultimate arbiter in a dispute. It is conceivably the end of a name here. The other fragments of inscription do not help to settle the nature of the transaction. They do not suggest the usual formulae.

In line 5 of rev. we have *aḫaiš* with which we may compare no. 155, 6. There we read *Ištu pâni aḫiiš mannu itti manni la idabubu*, and the end of line 4 here suggests *idabub* also. This suggests that we have to do with a receipt or acknowledgement, perhaps even a legal decision on the part of the *bêl dîni*. The indications however are too slight to decide the question. Dated in Nisânu (no day given), B.C. 693. Indications of four witnesses.

The date is quoted *Ep. Can.* p. 89.

I do not doubt that Baḫiânu here is the same as the frequent lender of grain discussed under § [532]. In line 2, the title ŠAL ṢAB-ḪI-NI-TE, I take to be a phonetic spelling denoting a female official: *PIR-ḪI* can be read *ummânu*, but how this could be combined with the other characters I do not see. An official, the *amêl pirḫenu* often occurs and seems to be a temple official and servant of the god. He appears to rank above the *šangû*, or priest.

At end of line 2 of rev. may be the ideogram for some part of *šarâpu* followed by *-ma*. This would recall penalty [IV, § 609] in which a child had to be devoted to a god.

I now think that in line 3 two names occur. What I gave as *imer* may be *amêl* or even *šarru*. Instead of *še* read *am*: the name Ammâ is quite possible.

No. 492. Lower portion of right hand of obverse.

The seller's name seems to have ended in *ba-nu* and he was a *maḫḫu* of Arbela. The buyer was Mušallim-Ištar. The price was eighty (or more) minas of bronze. The *purîmê*, or wild asses mentioned next, if that is here the correct reading of the ideogram are conceivably the subject of *zarip* which follows, but then *isiḳi* which comes next would be out of place. It may not be of great weight that *zarip* is singular, for it is often used with a plural subject[1]. The verbs *zarip*, *lâki*, *apil*, *zâku* which follow *šuatu* also indicate that an estate is sold. Hence it is much more likely that the *purîmê* are part of the price, or accepted in lieu of it or lastly is it possible they are the name given to the coins? There is no trace of a date, nor of witnesses.

No. 493. Part of middle of reverse.

The buyer's name was Mannukî-Arbaili. No name of seller, no price or date is preserved. There are indications of perhaps eight witnesses.

No. 494. Part of reverse.

The buyer's name was Milki-nûri. No seller's name, price or date is preserved. There are indications of two witnesses.

No. 495. Lower portion of tablet.

The seller was Biasî and the buyer Bêldûri. The penalty appears to be 'a talent of silver and eleven minas of gold *šakru*.' The figure eleven is clearly there, but it seems an odd number and I suspect the scribe wrote 'one' and then corrected to 'ten' without erasing the 'one.' In line 4, he omitted the (*ḳu*). No price, date or witness is given.

No. 496. Fragment of lower portion.

The seller was Rîmani-ilu.... and the buyer Ašur-dûr-uṣur. No price, date, or witness is given.

The *lu* at beginning of rev. line 2, may be the remains of *û*.

No. 497. Fragment from middle of obverse.

Here Mušallim-Ištar, the *rab alâni*, is the buyer. The price was sixteen minas of silver. No date or name of witness is preserved. The seller is unknown.

864. No. 498. Portion of left hand side.

There were more sellers than one, the buyer was a *šakintu*. The date and price are lost, but there are indications of four witnesses

The very singular penalty is discussed [vol. III, § 608].

In line 6, there is nothing on tablet before *bar*: *su* is certain, in place of *nak* is a sign formed like it with an included *za* in place

[1] It is more likely that the verb really is *i-za-rip*, and like *isiḳi* has the same nominative as *upiš*: cf. no. 246, 11.

of *a* or *ša*. At the end of the line there is room for at least four more characters.

In rev. 7, after *ta* was room for three more characters.

In line 8, *gi* is certain: in line 10, for *za* before *du* we may read *ia* written as the numeral five.

In line 11, there are traces of *ši* before *amêl* and after *šal* there should be a square bracket. There is room for three more characters. I doubt if more than one character preceded the *ši* at the beginning of the line. In line 12, about three characters are lost at the beginning and five at the end.

No. 499. The left hand, upper portion.

Išdi-ilu... the *bêl âli* of the city Ša-di-kan-ni impressed his seal as owner of the property conveyed. There is nothing left to shew what it was. Dated in Nisan, no day given, in the Eponymy after Ṭebetai, i.e. B.C. 670, probably. There are indications of seven witnesses.

No. 500. The lower half of tablet.

Several sellers, *ṣabê šunute*, sell some property to Kadalânu. The price and date are lost. Indications of some seven and twenty witnesses.

Dr Bezold, *Cata.* p. 1830 considers this 'a legal decision.'

No. 501. Fragment of lower portion.

The portion of obverse left is too fragmentary to fix the nature of transaction, except that we may recognise part of the formula of a sale. In line 2 after *izirip* may be the remains of *is-si-ki*. On reverse we see that the buyer's name ended in *šulmu-iškun*. A trace is left of the name of perhaps one witness.

No. 502. The lower portion of right hand side.

The seller's name began with *ki*....: the buyer's with *Mannu-ki-i*..... The price is lost and though part of the formula of a sale is preserved, the nature of the property is not indicated. Dated the 25th of Nisânu, B.C. 676, in the fifth year of Esarhaddon, king of Assyria. Indications of four witnesses.

Dr Bezold, *Cata.* p. 1876, says this is 'a legal decision' and points out that mention is made of Esarhaddon.

No. 503. Now that 83–1–18, 409 has been joined to 83–1–18, 353 we have most of the lower half of the tablet.

The seller was Diti-bel-daba and the buyer Rîmâni-Adad. No price or date is preserved. Indications of five witnesses.

Dr Bezold, *Cata.* p. 1883, calls 83–1–18, 353, 'part of a legal decision.' Also on p. 1888, he calls 83–1–18, 409, 'part of a legal decision.'

No. 504. Upper portion of the left hand.

Five men, Pân-Nabî (?), Ṭebetai, Mušezib-ilu, Šulmu-mâti, and Šamaš-ittia impressed their seals as owners of the property conveyed. No indication of the nature of the transaction, no price, nor name of buyer is preserved. Dated in the month Sabâṭu, in the Eponymy of an official whose name began with Bêl.....

No. 505. Fragment out of the middle.

The name of the buyer appears to have been Ninûai. No date, price nor indication of the nature of the transaction is preserved. There are indications of four names of witnesses.

865. No. 506. The right hand lower part of obverse and most of the upper part of reverse is preserved.

The buyer appears to be Sin-rîmâni and the seller was perhaps an inhabitant of Arapḫa as the *bêl piḫâti* of that city was a party. A common formula of sale is partly preserved. No price or date is left, but there are indications of three witnesses.

Dr Bezold, *Cata.* p. 1926 thinks it 'part of a legal decision.'

No. 507. Lower portion.

Mardî was the seller and Ištar-dûri the buyer. No price or date is preserved. The usual formula of a sale is followed. There are traces of seven witnesses.

Dr Bezold, *Cata.* p. 1940, considers this 'part of a legal decision.'

No. 508. Now that Bu. 91–5–9 [84] has been joined to Bu. 91–5–9, 127 we have most of the lower portion of the tablet.

Ilu-amarra, the *rab karmâni*, sells some property to Šumma-ilâni for a half mina of silver royal standard. A usual formula of sale is followed. No trace of date or witnesses is preserved.

Dr Bezold, *Cata.* p. 1937 and p. 1940 considers both pieces to be parts 'of a private contract.'

In line 5 what I have given as *gam* are the two slant wedges of *ga*.

No. 509. Part of lower portion.

Sâr-Nêrgal was the buyer, there were two or more sellers and the property was to be given to a woman whose name began with U..... A condensed form of the usual formula of sale is employed. The price and date are lost but there are traces of four names of witnesses.

The tablet bears a label, 'from Sherif Khan.' This tablet accordingly was found at the ancient Tarbisi. It is written in the ordinary Assyrian script.

No. 510. Fragment out of the middle.

In line 2, *su-ba* are probably the remains of the buyer's name. The price was in silver. The short remains of the obverse suggest

the usual sale formula. The text does not continue on the reverse: there is a long break between the two sides.

No. 511. Fragment of the upper side of tablet.

Instead of his seal Abḫarudi impressed his nailmark as owner of the property conveyed. This may have been a house or a plot of land. No name of buyer, price or date is preserved. There are indications of four witnesses. A shekel of silver seems to have been paid for the ratification.

No. 512. Fragment out of the middle.

The *zakûte* in line 1 may refer to land: the name Ašur-bani-aḫê was perhaps a neighbour.

No. 513. Right hand top corner.

Natû-aḫ-erba, the *amêl ḪAL*, impressed his seal as owner of the estate conveyed. The estate included a pit or well. No price, date or buyer's name is preserved. One line on rev. edge, mentions something that lay 'on the brook.'

No. 514. Upper portion, below seals.

Clearly the sale of some estate of which the boundaries are partly preserved by Kidiuni and another to Sin-mâr.....

I have inadvertently followed Dr Bezold, *Cata.* p. 664, who gave five lines as on obverse and ten on reverse, which is obviously wrong. No date is preserved, the price is lost and it is quite uncertain whether the remains of the left hand edge contain the name of a witness.

866. No. 515. Fragment of upper part of obverse.

'So many homers of land probably in *âl šê* Andarani, a plot belonging to the city Dari-Bêl, a plot of three homers'—are clearly the remains of the specification of an estate sale. Rîmâni.... may be part of the buyer's name, or of the seller's, or of some neighbour. No date, or price, or name of witness is preserved.

No. 516. Now that K 7401 is joined to 79–7–8, 146 we have all the upper part below the seals.

Apparently so much 'land in the city Birâte belonging to Ašur-garûaniri, the *bêl piḫâti* of Birâte, in the district of (?) the city Simeirra,' was sold. The neighbours' names appear probably in the remaining lines, but they are too fragmentary to reproduce.

No. 517. Portion of right hand side of obverse.

The buyer was possibly the *rab šakê* named in line 2. The price was one or more minas of silver, royal standard. In line 5, a pit or well is mentioned as sold. There were several sellers. There is no date, name of buyer or of witness preserved.

Dr Bezold, *Cata.* p. 966, oddly says this contract concerns 'a loan

of money.' The formula as far as preserved is simply that of a deed of sale.

No. 518. Fragment out of the middle.

On the obverse appear remains of the specification and boundaries of an estate, field or plantation, on the reverse the end of the formula of a sale and parts of two names of witnesses.

No. 519. The lower portion of right hand side.

The remains of the first few lines are part of the specification. The buyer was a lady, the seller's name ended in *-šallim*. In line 5 the mention of *šuḳâḳi* as a boundary may mark a house sale. There is no certainty about the price save that it was so many minas Carchemish standard. The date may have been given in rev. lines 10, 11. If so the Eponym's name ended in *-a-a*: and there would be traces of perhaps five witnesses.

Dr Bezold, *Cata.* p. 1502, thinks this 'part of a legal decision.'

No. 520. The lower portion of right hand side.

The first few lines contain the remains of a specification of some estate mentioning as neighbours Ašur-zêr-ibni, and Aḫulamašši, the *rakbu*. The price was half a mina and two shekels of silver. The seller's name ended in ... *aḫê*. No date is preserved but there are indications of four witnesses.

No. 521. Right half, lower portion.

Some estate (see lower edge, line 2, *kirê*) and slaves (see first three lines for remains of names) was sold to ....*emurani*, for so many minas of silver, royal standard. The restoration of line 7 is wrong, *-ḳi-at* is probably the end of the seller's name.

No. 522. Portion of left hand side.

Three (or better perhaps six) thousand homers (apparently) of land in the city Ḫa-tú..... Then come the boundaries with traces of names of neighbours: sold to Zêr.... for two minas (of silver?) by Titî. The reverse and lower edge are illegible to me. On the left hand edge we have *ina reši* (?) II homers *ŠE-PAT-MEŠ*.

No. 523. Portion of left half.

The first four lines are evidently remains of the specification of an estate, giving the boundaries, next the brook in line 2, a plot of one homer of field, next that of..... It was sold to a buyer whose name is lost, for a hundred (minas of bronze?). The rest of the tablet suggests the usual formula of an estate sale. The seller's name and the date are not preserved but there are indications of four witnesses.

No. 524. Fragment out of the middle of the right hand side of obverse.

The whole of what is preserved seems to be part of the specification of an estate. Nothing is left to indicate the parties, price, date or witnesses.

Dr Bezold, *Cata.* p. 1908, correctly surmised that it related 'to a sale of land.'

867. No. 525. Portion below seals and part of upper section of tablet.

The remains of obverse suggest the specification of an estate. The names of the parties, price and date are lost: but there are indications of seven witnesses.

No. 526. The upper part of tablet.

Dubisî (or Dukassî?), son of Ḫarmaki, the Ušimerai, impressed his nailmark. A plot of land, one homer probably in a city whose name ends perhaps in ....luli. All the rest of obverse is gone. There are indications of two witnesses. Dated the 25th of Addaru, Ep. U.

The date is quoted *Ep. Can.* p. 100.

No. 527. Mere strip of left hand side.

Two names, perhaps of slaves sold, Bel-lišir and another, are followed by probably the number thirty-four of lady-palms sold. No parties, price, or date is left. Traces of nine witnesses.

No. 528. Left hand upper corner.

No names of parties, price, or clue to nature of transaction are left. Dated the 6th of Nisânu, Ep. Y[1]. One witness left.

No. 529. Strip of right hand side. Now no. 801 = 199 a. [See §§ 674, 730, vol. III.]

No. 530. Right hand upper corner. Now no. 801 = 199 a, cf. no. 529.

No. 531. Fragment of the top of reverse.

The first line contains part of the office of the seller, *amêl aba* or *âsû*: the second line had *bêl eḳli* probably and the third line has *tadâni*. Then come the seals.

No. 532. Left hand upper corner.

Ištarani, Šamaš-aḫiddin, Mannuki...., Bêl.... and two others impressed their seals. No other indication is left of the transaction which was probably the sale of some property, though like many of these fragments it might only be a lease. The date is lost but there are indications of ten witnesses.

No. 533. The upper strip of tablet is preserved.

Sapiku, the *aba*, impressed his seal. The rest of the text is lost. Dated the 12th of Tešritu, B.C. 650.

The text is published in transliteration and translation by Peiser, *K. B.* IV, p. 146.

The Aramaic is published, *C. I. S.* p. 34 f., but the Assyrian is omitted.

Peiser gives the day of the month as the 20th, *C. I. S.* and Bezold, *Cata.* p. 1881, gave 12th. I agree with them. Peiser reads rev. line 4 as [Mušib-]ši Nergal.

It is possible Sapiku is the same as Samaku of no. 321.

No. 534. The upper strip or line above the seals and the reverse space.

Although only a seal is mentioned, there is also a nailmark on the right hand edge.

Nergal-šarr-uṣur impressed his seal. No buyer's name, nor price is preserved. There are indications of three witnesses. The name on the left hand edge may be that of the Eponym Ištu-Adad-Aninu, i.e. B.C. 679?.

No. 535. Left hand upper corner.

No name of principal, no price nor indication of nature of transaction is preserved. It was dated in Nisânu. There are indications of four witnesses. The last name on rev. is perhaps Esarhaddon.

868. No. 536. Right hand upper corner.

Ḫarmaki appears to have been the seller, whether the name in line 2, ending in *-irlâte*, is that of another seller, or of the city to which Ḫarmaki belonged is more than I can say. No trace is left of the buyer, price or date and no indication of the property. There may be indications of six witnesses.

No. 537. Right hand upper corner.

The first line seems to contain the end of a curious name, *-la-ma-ba-at-ru* (?) which was that of the seller. Line 2 gives the unusual variant *tadinni* for *tadâni*. Nothing beside is left of the text. The reverse indicates, at least, twelve witnesses.

No. 538. Right hand edge of reverse.

Last line of text and indications of three witnesses.

No. 539. Right hand edge probably of obverse.

The first two lines may be part of the specification.

No. 540. Right hand side.

Part of formula possibly containing seller's name Gabbaru, and end of buyer's name ....bêl-iddina, the *bêl piḫâti* of some city. On rev. the four lines may contain the remains of the names and titles of four witnesses.

No. 541. Right hand edge.

The first line seems to contain the end of the name Mannuki Ištar, lines 2 and 4 end in *ḫuša*: possibly another name. There is nothing to indicate the nature of the document. Dr Bezold however

thought it might be private contract, see *Cata.* p. 848. As I have no reason to allege against it, save that I can recognise no indication of that kind, I felt it my duty to publish it and place it here.

No. 542. Right hand edge.

Dr Bezold, *Cata.* p. 848, thought this might be part of a private contract, if so perhaps lines 2 and 3 contain the ends of two names, the buyer and seller, line 4 has the end of *ina lib*, line 5 contained the price and ended in *ilḳi*. The reverse then very likely has the ends of four lines of witnesses and their offices.

No. 543. Right hand edge.

Dr Bezold regards this as possibly a private contract, *Cata.* p. 849.

No. 544. Right hand edge.

Dr Bezold regards this as a mere list of names, but there is no reason why it should not be a list of witnesses.

No. 545. Right hand edge of lower part of tablet.

Dr Bezold, *Cata.* p. 1785, says this is part of a private contract. The *ilki* in line 2 supports, the sign before it may be *na* (end of *MA-NA*) instead of *šú*. In line 3, the verb *idanu* is unusual, but the *ŠI TIŠ* in line 4 again supports the opinion.

No. 546. Right hand edge.

Dr Bezold, *Cata.* p. 1375 says this is part of a private contract.

869. No. 547. Right hand edge and lower corner.

What is left legible seems to record the names of several witnesses.

No. 548. Right hand edge.

The seller's father, or perhaps the seller himself, possibly bore a name ending in Adad, though of course this may be some other person's name. The usual *tadâni* is replaced by *SE-nu*. The reverse contains indications of perhaps ten witnesses.

No. 549. Right hand edge.

Although Dr Bezold, *Cata.* p. 1901, thinks it a part of a private contract, it is difficult to recognise one word or phrase characteristic of that class of document. It seems rather to belong to the class of lists of clothes and the like, cf. nos. [681–685, 702, 707].

No. 550. Right hand edge of lower portion.

The obverse contains the remains of a formula of sale: the reverse has indications of perhaps nine witnesses.

In line 6, *a* for *ana* is an error of mine.

No. 551. Right hand edge, upper portion.

Although Dr Bezold, *Cata.* p. 1949, thinks it part of a private contract, there are no indications of this. Two sums of money are mentioned in connection perhaps with two names, Ṣillai and Nabûa. Perhaps this was a list of sums payable to certain persons.

No. 552. Middle portion of obverse.

Part out of the formula of a sale.

Line 3 is important as giving the phonetic spelling of *GUG-u-ni*, namely *i-pa-ri-ḳu-u-ni*.

No. 553. Fragment out of middle.

I see no real reason to call this a private contract, as Dr Bezold does, *Cata.* p. 300.

No. 554. Portion down the middle of lower part.

The buyer's name was Šamaš-na'id, part of a sale formula is preserved. The seller's name seems to have begun with Na or Ḳa. In line 3, the *ma* is probably the end of *úpišma*, the name following is very likely Šamaš-na'id. In line 4, the *ilu* is end of *ištu pa-an*. In line 5, read *MA-NA* for *MA-šú*.

No. 555. Portion down the middle.

Part of the formula, probably of reverse. Dr Bezold, *Cata.* p. 1746, doubts whether it is part of a private contract. The *lu-ú* is rare but cf. nos. 176 and 384. Dr Bezold seems to have regarded this as the obverse.

No. 556. Fragment down the middle probably of obverse.

The seller seems to have been a lady La-ḫal....(?). The price was eleven or more shekels.

No. 557. Portion down middle.

Portion out of list of witnesses, therefore probably part of reverse. Dr Bezold, *Cata.* p. 1923, seems to have rightly seen that this is the reverse.

870. No. 558. Portion probably at lower end of obverse.

The text is a fragment out of the formula. In line 2, *šatini* may be the end of seller's name. At any rate it does not fit the usual formula: unless it could be a plural of *šuatu*.

No. 559. End of obverse and beginning of reverse.

Clearly Dr Bezold, *Cata.* p. 310, mistook obverse for reverse. The four line part of the tablet is clearly before the six line part. I did not notice the error till I had written out the text.

In line 1 of obverse, for *lu* possibly *lu-u* was written but it is not certain. No names of principals are preserved.

In line 1 of rev. the scribe has written ten over one, or *vice versâ*, and left both visible. It is noteworthy that a penalty in silver and gold is to be paid to Ašur dwelling in Êšarra and also another to Ištar of Nineveh.

No. 560. Left hand side of tablet. Red, eight lines to the inch: half an inch thick. It only contains part of formula. There were several sellers.

In line 1, only the bottom half of each character is preserved but the traces are certainly those of *TUR-ŠAL*. In line 10, after *mâr-mârê*, I have given the wrong *ša*. It turns out that the buyer was a lady and her sons, etc. are of course followed by *ša* not *šá*.

On the edge, line 1, instead of the last *GE* we may have *RA*.

This fragment I joined to K 3416 on July 8th, 1899: and that led to further joins. The combined text now appears as no. 804 = 441 a in the Appendix.

No. 561. Portion out of the middle.

Hardly anything can be recognised as belonging to the usual formula of a contract: but the *TI-ki* of line 4 may well be the usual *ilki*.

No. 562. The lower portion of right hand side.

Part of the formula. The Aramaic inscription is published, *C. I. S.* p. 42, and gives the name of the buyer as Ašur-tab. The verdict of former editors is always instructive, *C. I. S.* dismisses the text thus, *titulus Assyrius deletus*, I trust I may therefore be pardoned for failing to read more of it.

No. 563. Left hand lower corner.

Part of the formula.

No. 564. Fragment towards lower edge.

Part of the formula.

No. 565. Left hand lower corner.

Part of formula.

No. 566. Fragment out of the middle.

Perhaps part of a list of witnesses: no name is complete however.

No. 567. Fragment out of the middle.

Though possibly a contract, I cannot recognise any word or name: except *kaspu* and *ina lib*.

871. The group which follows consists chiefly of fragments containing the end of the formula followed by the names of witnesses. They are arranged in *Catalogue* order having for the most part no distinctive character. It may be assumed generally that they formed part of the reverse of the tablet.

No. 568. Fragment from middle of reverse.

End of formula, the *ki* being probably part of *ilakki* and traces of eight witnesses.

No. 569. The obverse is broken away.

Last five lines of formula and indications of five witnesses. Dated in Šabâṭu, B.C. 695.

In rev. 13 I do not see the second *mât* which Dr Bezold gives in the *Catalogue*.

No. 570. A strip down the right hand side.

The ends of the buyer's and seller's names may be *ku-ni* and *šilli* in lines 1 and 2.

No. 571. Portion out of the middle of reverse.

End of formula, *NU-TI* = *la ilaḳḳi* and traces of ten witnesses.

The group of witnesses are those generally attesting Rîmâni Adad's business transactions.

No. 572. Fragment out of the middle.

Six or more lines at end of formula, and traces of perhaps six or seven witnesses. Dated in Šabâṭu..... The name of the Eponym is lost. Dr Bezold, *Cata.* p. 311 gives the remains of the name Rimut-Nabû as if it were limanu Nabû...., which is wrong.

No. 573. Probably part of reverse.

Dr Bezold, *Cata.* p. 380, thought this perhaps belonged to a private contract. If so, it must be part of the reverse and contains the names of seven or eight witnesses. Whether any of the formula is preserved I do not know. I can recognise no familiar word or phrase. It may well be a list of names for some other purpose than that of attesting a document.

No. 574. Right hand upper corner.

The seller seems to have been nam͗d Marduk-napšâti..... We have part of the formula of a sale: note *tadâni* in line 2. Traces are left of perhaps six witnesses.

No. 575. Part of right hand side of reverse.

Four lines of formula and traces of twelve witnesses.

The name in line 12 may be restored to Mutakkil-Ašur, cf. no. 49, *R. E.* 1. This fragment is now joined to no. 579, of which no. 490 appears to be part, the combined text is now no. 805 = 490 a.

No. 576. The obverse is almost all destroyed, the reverse has lost both edges, and its upper side.

We have three characters certainly left on obverse, parts of three lines at end of formula and indications of nine witnesses.

No. 577. Left hand lower corner.

Eleven lines of formula and traces of four witnesses.

No. 578. Portion out of the middle of reverse.

Six lines of formula and traces of perhaps six witnesses.

872. No. 579. Now that K 13114 is joined to K 7330 we have a long strip down the left hand side of reverse.

Two lines of formula and traces of twelve witnesses.

This fragment is now joined to no. 575 and no. 490 appears to be part of it, so the combined text appears as no. 805 = 490 a in the Appendix.

No. 580. Left hand lower corner.

Beginnings of three lines of formula, and traces of perhaps six or eight witnesses.

No. 581. Left hand upper corner.

The four lines above the seal are preserved, indicating probably two sellers, possibly sons of one man: and owners, *bêl*, of the estate conveyed. The reverse has indications of seven witnesses.

No. 582. Part of centre of reverse.

Two lines of formula and traces of six witnesses. This fragment I joined to K 3146, etc., on Oct. 2nd, 1899, and the combined text now appears as no. 804 = 441 a. In line 3, the *i* at the end is no longer on the tablet. In line 4 after Išdi is perhaps *ilu*. In line 5, for *mu* I now read *bel* and *ku* may be part of *lu*. In line 6, the scribe has written *nun* with five verticals.

No. 583. Left hand of reverse.

Three lines of formula and traces of four witnesses.

No. 584. Fragment down the right hand side.

Although Dr Bezold, *Cata.* p. 1429, seems to have had no doubt about its being a private contract, there is little to indicate this. Some names of persons connected with certain cities is all I can recognise.

No. 585. Left hand side piece out of the reverse.

Five lines at end of formula and traces of perhaps three witnesses.

In line 7, for *su* read *âl*, the name being Išdi-Ḫarrân.

No. 586. A fragment.

The text of obverse is illegible, except a few signs which I gave as best I could. The reverse appears to indicate ten witnesses. Dated the 1st of Aaru, B.C. 642?.

In line 3 of rev. a trace of *a* may be seen before *da*.

No. 587. Strip down right hand side.

Ten lines of formula and indications of perhaps eight witnesses.

No. 588. Right hand corner.

Two lines at end of formula, note specially end of line 2, *la TI* = *la ilaḳḳi*.

Dr Bezold, *Cata.* p. 1790, regards this as a mere list of officials and titles, like K 1359. I regard it as part of a private contract, giving traces of five witnesses.

No. 589. Right hand side of upper part of reverse.

One line at end of formula and indications of ten witnesses.

No. 590. Left hand side out of middle of reverse.

Part of last three lines of formula and indications of six witnesses.

873. No. 591. Portion down the right hand side.

There are ends of two lines of formula and traces of ten witnesses.

No. 592. Fragment of right half of reverse.

Three last lines of an unusual formula followed by traces of five witnesses.

No. 593. Narrow strip down left edge of tablet. Dated on left hand edge, the 16th of Ṭebêtu, B.C. 743–2.

The day is given by Bezold, *Cata.* p. 1831 as the 6th.

As the first three lines after the seals contain names it seems likely that we have to deal with a sale of slaves.

No. 594. Right hand lower corner.

Eleven lines out of the formula, and traces of four witnesses.

The badly printed character at end of rev. 2 is probably *ka*.

The restoration in line 8 of rev. is doubtful, Ḫanunu would be equally good.

No. 595. Right lower side of reverse.

One line at end of formula and traces of three to six witnesses.

No. 596. Fragment of right hand centre of tablet.

Six lines out of formula and traces of six or more witnesses.

The buyer was undoubtedly Rîmâni-Adad, the end of his name is left in line 2 of obverse and the first witness was one of his characteristic set.

No. 597. Portion of left hand of tablet.

The obverse seems to be part of the specification of an estate. The reverse has traces of about seven witnesses.

No. 598. Right hand lower corner.

Nine lines of formula and traces of six witnesses.

No. 599. Right hand side of lower centre of reverse. Black, grey fracture.

Seven lines give remains of names and offices of witnesses. What is left of these names and witnesses point to Rîmâni-Adad as buyer. It may be that the *amêl mukîl appâti* in line 2 is really the title of Nêrgal-šarr-uṣur in line 1.

No. 600. Left hand side of reverse. Pink to red.

Traces of seven witnesses.

The name in line 8 seems to be Ninip-šum-iddin, written *AN-BAR-MU-MU*.

No. 601. Left side of reverse. Dull black, red fracture.

Traces of seven witnesses.

No. 602. Left hand side of lower portion. Grey to drab.

Traces of eight or ten witnesses.

No. 603. Right hand side of centre of reverse. A grey flake.

Traces of six witnesses.

No. 604. Right hand side of reverse.

Traces of nine witnesses. It is probable that these belong to a private contract, though there is nothing more or less conclusive on the point.

874. No. 605. Left hand portion of reverse. Dark stone colour.

Traces of nine witnesses. The script is large and bold.

No. 606. Left hand lower corner. Whitey grey.

Traces of perhaps seven witnesses. The name in line 2 of edge may be Zerûti.

No. 607. Right hand side of reverse.

Traces of eight witnesses. Dr Bezold, *Cata.* p. 1823, considers this a list like K 1359, but there seems no reason why it may not be rather a list of witnesses.

No. 608. Right hand lower corner.

Here again, Dr Bezold, *Cata.* p. 1913, considers the list to be like K 1359. It seems however possible that it is a list of witnesses. Traces of eleven personal names or offices.

No. 609. [This is now joined to no. 192; see vol. III, §§ 674, 730. The full text is given, no. 801 = 199 a.]

No. 610. Nearly complete.

Dr Bezold, *Cata.* p. 763, considers this 'a sale of a house.'

The greater part of it is almost illegible and some of it perfectly so. The seller's name I cannot recognise: he impressed his seal as *bêl eḳli*. There was a plot of land, then follows (*iṣu*) *GU*..... There is a sort of land perhaps which was called by a name of which the ideogram was the same as that for 'throne.' It does not follow that we are to read *kussu* or to render it 'throne.' Then come the boundaries as usual in the specifications of land sales. In line 7, another plot, size one *BAR*, situated *ina biriti*, perhaps 'between' some things now lost. There was a canal or brook in it. The boundaries are then set out. The buyer's name is almost illegible, and the traces given for line 1 of rev. are not to be relied on. In lines 10, 11, of rev. the phraseology suggests a lease: but I cannot feel certain this is an example. The text is placed here because I do not know where to put it properly.

No. 611. Fragment of lower portion of reverse.

Traces of seven witnesses, dated the 28th of Ṭebêtu, in the Eponymy of a *šaknu* of Guzana. The witnesses are Rîmâni-Adad's group.

875. No. 612. Now that Rm 163 is joined to K 1576 we have almost a complete tablet. The obverse however is much damaged. The traces given from the obverse are not to be relied on nor are they necessarily consecutive.

The seller's name appears to have ended in *-ḳaanni*: in some styles of writing *ḳa* might be the end of *ba* or *na*.

The spelling *ḳas-pi'*, so frequent in Babylonian contracts is noteworthy here, B.C. 686. The next two signs are very likely *ḪAR-tu*, an ideographic way of writing *šuatu*. The difficulty of deciding where a square bracket should be set is illustrated by line 1 of rev. There certainly may be more, but *X-a-a* will do for *ešrâte* and then the phrase is complete. Eleven witnesses. Dated the 9th of Simânu, B.C. 686. Colour is black with grey fracture.

In line 1 of rev. the scribe wrote *a-a* again, and then erased it apparently, there is room for *te* further over.

It will be seen that the exact nature of the transaction is not ascertainable and there are some noteworthy deviations from the ordinary contracts.

No. 613. Lower half or so of tablet.

It is part of the formula of a sale of a field. Dr Bezold, *Cata.* p. 935 obviously mistook the obverse for reverse for the text reads continuously as I put it. He gave eight lines for obverse, six for reverse and three for edge, the true order in his book should be 6 + 3 + 8. The text has been published, *C. I. S.* p. 32 f., and the Aramaic only in II. R. 70, no. 5. In *C. I. S.*, the fragment is quoted as θ, 5. Titî sells a field to Adad-na'id for half a mina and four shekels of silver.

In line 3, *C. I. S.* gives *TI-Ú* in place of the usual ilḳi.

In lines 4 and 5, *eḳlu* is construed as plural by the scribe, *zarpu laḳḳiu*.

No. 614. Upper portion. Buff to drab.

The obverse has mostly flaked away. What is left indicates a sale of some slaves. What is left of reverse indicates two witnesses and gives the date, the 5th of Âbu, Ep. J.

No. 615. A fragment from the right hand side of a thick tablet.

The obverse suggests some specification of an estate: various fields or plots *ina maṣarûte*. The reverse retains the end of two lines of formula and traces of two witnesses.

876. No. 616. Complete.

Dr Bezold, *Cata.* p. 192, says of this tablet that its Assyrian characters 'are obliterated and defaced almost entirely.' My readings are therefore to be received with caution, and I trust I shall not be greatly blamed for not having done better. The use of brackets here is doubtful, for I really do not know where the legible signs cease, nor what they ought to be.

I think that three persons Bêl-Ḫarran-dim (?) -anni Mannuki . . .

and Kiru.... impressed their nailmarks as owners of the slave sold. This slave Ma-ku....? was servant of these owners. They pledged him to Silim (Ašur?) whoever shall pay four and a half minas of silver, his slave shall go free. There are indications of perhaps eight witnesses. Dated on the 15th of some month in B.C. 695.

I consider the date given by Dr Bezold, B.C. 773, as highly improbable.

If my reading of the text is correct, this tablet should have been put with nos. [58–72]. I left it till very late in the hope that repeated readings would give a better text. I should only be too grateful to anyone who could really read it.

The name Bêl-Ḫarran-di-im-an-ni can hardly be for Bêl-Ḫarran-Šallimanni: the form *di-im-an-ni* seems new. The third name seems, from line 7, to be really Ki-ru-Ašur: whether *Kiru* is the true Assyrian form of Gir, Ger, can hardly be decided by this. The second name is possibly Mannukiaḫê.

No. 617. Right hand corner below the seals.

The obverse perhaps retains part of the specification of the slaves sold. There is a clause however in line 3 that inclined me to separate this from the slave sales: keeping the text back in the hope that others would throw light upon it. The slaves seem to be the *ŠA-MEŠ-E* of the *tukultu rabû*. The buyer's name may be Ritadani: or the *ri* may be an end of a name and *tadâni* be the usual word. If so, the persons may be some agents or officials of the *tukultu*, and then we do not know what was sold.

Since the above was written, I have come to the conclusion that this belongs to no. 464, there is however no join. A considerable piece has been lost between them, but there is nothing lost at the top of this piece. Hence I conclude that Âbu-ai and ....da-ta the *raksu* are the *šaknûte* of the *tukultu rabû* and act for him. Still the case is not quite clear.

ABSTRACTS OF NOS. 618–620.

[There is nothing to show where Dr Johns intended to place these three tablets, they are therefore placed in the order of their numbering.]

877. No. 618. Complete.

No less than eleven men are said to have impressed their seals, viz. Šamaš-taklak, Iptaḫalis, Tablai, Irḫiai, Nêrgal-aḫûṣur, Silim-ilu, Muḳallilmit Adad-aḫu-uṣur, Êdu-lišir, Sâriuni, Salabai, all of them with (?) Ṣirî owners of the *BAD-MEŠ* which Silim-ilu *inaḳḳîmi* before them. Any one of his, his brother or his son, who shall set

up a claim they shall pay the *BAD-MEŠ*. Dated the 21st of Ṭebêtu, Ep. T. Seven witnesses.

The purpose of this transaction is quite obscure to me, Dr Zimmern, *G. C. A.* p. 251, suggested that it was of the same class as no. 321.

The date is quoted *Ep. Can.* p. 100.

Extracts are given *S. A. V.* 4822, 5079, 6451, 7885.

The rendering which I give above is that which first presented itself to me on copying the text, but it is very lame.

The second name is a curious one, we may read *Ip* or *Ib* equally well. The fourth name may be Zuḫiai, in these texts *Er* and *zu* are rarely distinguishable. It is worth nothing that Silim-ilu is one of the consenting parties to what a Silim-ilu is said to do. They may not be the same man. The name in line 7, is shewn by variants to be read Muḳallil-mitu. How to read the name in line 9, I do not know. *AŠ* is used in other names for Ašur, but as I have pointed out under no. [74] seems even then to be read Êdu, 'the only god.' *AŠ-lišir* is therefore an analogue to *AŠ-šallim*, I cannot suggest any better reading than Êdu-lišir. The list of persons said to have sealed is closed with the word *gabbu*, 'all.' One would therefore expect some attribute common to them to follow. Instead we have Ṣirî yet another proper name, I have assumed he is to be counted with the other eleven. Then comes a division mark. The *bêl BAD-MEŠ* which follows may be the epithet of the eleven only and the division mark may denote that the scribe having omitted these words from line 11, inserted them here, much as we should use a bracket. Taking that view Ṣirî was the object whom Silim-ilu offered. He is certainly not said to have been a consenting party, at least there is no *kunuk* before his name. But if all the twelve are *bêl BAD-MEŠ*, which does not seem likely, then Silim-Ilu offered the *BAD-MEŠ* only and they all had some interest in the offering. It is very unlikely that Ṣirî is the *BAD-MEŠ* offered. The meaning of this expression is the key to it all. If Silim-ilu had slain the persons involved in taking *GAZ-uni* in the senses of *idukuni* and *BAD-MEŠ* as 'dead men,' then there seems no mention of compensation or penalty. However *BAD-MEŠ* is used in no. 164 of sheep apparently. I imagine these were sheep offered or sacrificed by Silim-ilu.

878. No. 619. Nearly complete. Top right hand corner is gone.

The household, *kinnitu*, which Bêl-na'id gave to his daughter Balteia-abate. Then comes the seal. The property is specified as a house in Nineveh, before the great gate of the temple of Šamaš. Then come the names of a couple of upper officials, one a *šaknu*, whose name ended in *-ateḳume*, another Dagil-ilu, an *ašlaku*, his wife and

maidservant, Ištar-dûr-Ḳali the *šaknu* of his *šaḳê*, Aa-ennû, his wife Urkittu-be'at, Šulmu-Bêl-lamur another *šaknu* and his wife Urkittu-rimat, and four females Mannuki-ummi, Ḫateṣai, Murabataš, and Paḫî, in all a lot (*bîtu*) of eleven souls belonging to Bêl-na'id whom he gave to Balteia-abate his daughter. Whoever hereafter, at any time, shall remove (?) the *bilat šarri* from Balteia-abate may Ašur, Sin, Šamaš, Bêl, Nabû, the gods of Assyria require it at his hands. Dated the 14th of Addaru, Ep. S. Nine witnesses.

The date is quoted *Ep. Can.* p. 99 and Schrader, *K. B.* p. 543.

Extracts are given, *S. A. V.* 7146. Museum Label has 'gift by a man to his daughter.'

This seems to be a settlement of property on a daughter during the life of her father. Perhaps she was only a natural daughter and therefore unable to inherit in the usual way. The persons likely to interfere would of course be Bêl-na'id's heirs, they are not however directly named but are all included in the term 'whoever.' That there is no penalty fixed payable to the gods seems to shew that the priestly caste could not be depended on to sustain this settlement. Bêl-na'id appeals to the gods to require the property at the hands of any one who shall dispute his will. The expression *bilat šarri*, perhaps 'tribute of the king,' only occurs here. Does it point to the custom of making a demand on heirs of those who died without legitimate issue? Unfortunately the verb is only partly preserved *-nasauni* and that part is so curiously unlike any ordinary verb that I can give no suggestion as to what it may have been. As I have before remarked, there are few documents in this collection of a purely private character, and it seems this may owe its inclusion to the king's interest involved in the obscure phrase. Some official of the king may have tried to impose the *bilat šarri* on Balteia-abate and been met by this document and so deterred from his purpose. Perhaps theoretically the crown claimed the estate of a childless man and laid a heavy tax on the testamentary heir if not also a legitimate descendant.

The word *ḳinnitu* is used also in K 93, pub. by S. A. Smith, *Misc. Texts*, p. 15, where, in line 10, seven persons are said to be *ḳinnu* of Bit-Ardi...., and in rev. 8, three persons are said to be *ḳinnu* Bît-Nûr-Sin. Taking this into consideration with our context the rendering 'household' seems certain. It is noteworthy that here it includes also the 'house' itself. The form *ḳinnu* occurs in the same sense in our no. 59, 10 and our word, *kinnitišu*, in no. 66, rev. 3. In these places the 'household' is regarded as outside the 'family' and additional to blood relations.

In line 3, it is interesting to note the purely local sense of *ina pâni*, 'in front of.'

In line 4, the order seems wrong, we should say 'the gate of the temple of Šamaš,' the scribe has put 'the house of the gate of Šamaš.' It is unlikely that any house had the title 'the gate of Šamaš,' the meaning must be 'opposite the gate of the temple (or house) of Šamaš.' It is interesting to know Šamaš had a separate temple in Nineveh.

In line 5, as again in lines 8 and 10, the servant is called a *šaknu*. The *šaknu* therefore was a domestic official in private houses.

The occurrence of an *ašlaku*, line 6, ideogram *KU-UD*, as part of a great man's household is of importance for settling the meaning of the word. The official in question has not only a wife but keeps a maid-servant himself.

In line 8, *šaknu* is written *ŠA-nu*, the *šaḳê šu* must mean the principal servants of the owner Bêlna'id, unless we recur to the old Babylonian sense of *SAK* = *ardu* = *amêlu*.

If the total given by the scribe in line 14 is correct, then we have counted two too many in the household. Possibly the names in lines 5 and 6 are those of neighbours. If so, *suḫ* may have been written at the beginning of each line and the names Atekume and Dagil-ilu are complete.

In line 14, note the *bitu, napḫar bitu XI napšâti*, in this instance we may simply render 'household,' but taking account of the many places where that rendering would not suit, I prefer the general term, 'lot' or 'parcel.'

879. No. 620. Complete.

Sin-aḫê-erba, *šar kiššâti*, king of Assyria, rings of gold, golden for the neck, a *gâgi* of gold, rings of wide *sik šaḫia* and these garments which are [....].

A *parru* stone, a white stone, a lapis lazuli, one mina and a half and two and a half shekels by weight, to Ašur-aḫ-iddin, my son, who formerly also was called Ašur-eṭil-mukîn-apla, as a bequest I have given: booty from Bit-Amuk.

The text is published III. R. 16, no. 3: with transliteration and translation by Budge, *Hist. Esar.* p. 14 f. A translation by Sayce, *Rec.* vol. I, p. 136; G. Smith, *Hist. Senn.* p. 1; Winckler, *Z. A.* 1887, p. 306, note 2; Winckler, *Alt. Forsch.* VII, p. 55. The readings which I give differing from these publications are not by any means certain.

The name 'will of Sennacherib' is curiously presumptive. There is nothing to shew that Sennacherib is near his end. The present was a costly one doubtless and not improbably a mark of special favour, but there is nothing here, nor elsewhere as far as I know, to shew that Esarhaddon was preferred before elder brethren.

CHAPTER IX

LEASES

880. The term 'lease' has been already applied to some of these documents. In the *Guide*, p. 174, no. 42, it is said that Rîmâni-Bêl 'let' a field to Iatani-Eli; this refers to no. 621.

The term is not very appropriate because in a lease as we understand it, the landlord or lessor resigns occupancy in favour of the lessee for a rent. This kind of conveyance does not appear in our contracts: although it is common enough in the old Babylonian and later Babylonian documents. Here there is never any mention of a yearly payment. This does not by any means prove that such leases were unknown in Assyria, in the 7th century, B.C. It may arise from the restricted nature of our collection. I have already stated my belief that we have chiefly to do with those transactions in which the King, the Queen-Mother, the Queen, the Crown Prince and the officials of the Court acting on their behalf were interested. A certain number are of course to be added in which the temple property of Nineveh was concerned. Some may be private matters belonging to the officials of the court, in their private capacity, but as a whole I think it questionable whether we have many documents concerned with private individuals. The lands therefore, which are the estates dealt with in these 'leases,' were probably not freely to be dealt with like private property.

The sum of money for which the estate was 'leased' seems always to have been paid in one lump sum, probably at the commencement of the 'lease.' The value of the crops was to be considered in a fixed term of years, usually six or eight, to have cancelled the debt and the estate returned to the former owner. The money paid down appears in one or two cases to have been regarded as a loan: distinction being drawn between it as capital, *ḳaḳḳadu* and the profit or interest which it should have yielded to its owner. Hence a stipulation was made that a certain specified portion of the proceeds of the estate should be held to liquidate the capital advanced, and another specified portion should be a set off against the interest[1].

Consequently these documents are somewhat difficult to distinguish from the mortgages of real estate. I do not pretend to have

[1] Dr Johns adds a note 'rewrite this; rents *are* paid.' He never however carried out his intention of rewriting these paragraphs. [Ed.]

succeeded in every case in assigning a document to its proper division. Especially does this uncertainty attach to those fragments which contain only part of the characteristic formulae. It will be best first to set out what seems to me characteristic of the class and then to contrast them with their nearest allies.

The preamble of the 'lease' is precisely that of 'a sale': save that in one or two cases we have instead of the simple *tadâni*, 'conveyed,' a very significant addition, *ana šanâti*, 'for years' (nos. 622, 623, at any rate). So far then, we may conclude that an Assyrian scribe regarded these transactions as 'sales for a term of years.'

881. The specification of the property proceeds exactly as in the case of a sale.

The declaration of assumption of ownership follows the same model as a sale. The lessee or buyer is said to 'acquire' the estate, *upišma*. This verb in the case of sales is almost invariably followed by *ilki*, 'has taken possession'; or one of the variants, which can hardly be pressed to a different sense. In a lease however the qualifying phrase *ana šanâti*, 'for years' is inserted (as in no. 621, R. 5), or more often the verb is changed to *ikkal*, 'shall enjoy.' This sense of limited terminable possession, implied in a verb literally meaning 'shall eat,' is to me very significant of the real difference between these 'leases' and 'the sales.' It would be impertinent to agree that a buyer should enjoy the products of his purchase, and had no other phrase pointed to a mere 'usufruct' surely *akâlu* would be enough. The same usufruct is of course guaranteed to a mortgagee. When however the phrase *ana šanâti* is added to *ikkal*, I venture to think it is not a mortgage at all but a 'lease' in the sense of 'a sale for a specified period.' The term lease with us is applied also to a purchase for a term of years even when a lump sum is accepted and no yearly rent is expected.

Here our documents break off from the formula of a sale entirely. We have none of the clauses which I denote by [....].

There are no penalties attached to a breach of contract: there is no contemplation of any attempt to upset or go behind the contract.

882. The phrases which follow are entirely modelled on the mortgages.

eḳlu ana šanâte.... 624,
ina libbi kaspi ilki ana šanâte ikkal, ina ûmê ša kaspu iddanûni eḳlu ušeṣâ 628
bêl eḳli ana šanâte tadâni 622
eḳlu ana šatti ikkal
ana šanâti ilki 621. R. 5.

The number of years for which the lease shall hold is divided into two equal parts. The specification of these is exact. For example we have in no. 621, *III merišê III karaphi naphar VI šanâti eḳlu ikkal*, i.e. 'three *merišê* and three *karaphi*, in all six years he shall enjoy possession of the field.' So when an eight years' lease is contemplated, four *merišê* and four *karaphi* are specified as in no. 629, 14 (cf. the mortgage 83, *B. E. I.*). The object of this seems to me clear. The six years' tenure did not entitle a man to take six *merišê* or six *karaphi* but only three of each. Dr Oppert, *C. I. S.* p. 30, rendered one of these clauses by '3 *messes vernas* 3 *proventus auctumnales*,' this however would only give three years' tenure. It is certain that whatever the terms mean, they occurred in alternate years. This alternation was a matter of importance to secure and was therefore specially stipulated for in the 'lease'; as a proper rotation of crops and a particular method of cultivation was stipulated in older English leases. The exact sense of the terms will be considered later, here it is enough to note that they were alternate modes of cultivation.

The next phrase states that the crops shall liquidate the advanced sum. It reads, in no. 621, R. 8, *kaspu ina eli šê tarâme išakkan*, 'he shall set the silver against the produce.' Dr Peiser in *K. B.* IV, p. 153, has a note upon this, in which he seems to suppose that the lessee was to pay from the produce of the land as it came in. Dr Oppert, *Doc. Jur.* p. 199, and again, p. 200, seems to consider that this stipulation meant that the lessee was to make good in cash whatever fell short in the crop. He regards the sum of money named to be a yearly rent. I do not see anything to decide the point. Whether as a lump sum or as a yearly rent, the phrase seems to me to imply that the produce should in the term specified recoup the lessee for the money he had to pay. The surplus would of course be his profit.

883. From the table of prices we may deduce that an average price for a homer of land was eight shekels of silver. Taking the usual rate of interest as 25 per cent., we arrive at two shekels as the proper rent for a homer. Now in no. 621 we have three homers let for six years for twelve shekels of silver, the rent was therefore only one-third the proper amount unless we assume that twelve shekels per homer is meant, when it is exact. In no. 622, one homer is let for six years for ten shekels, at two shekels per year this is not far out. In no. 623, twenty homers are let for six years for a mina of silver; here the whole rent seems to be meant. At two shekels per homer this would be four minas but there is a note that only one-quarter of the land was *šibši*, which would make it exact if we suppose *šibši* includes that part on which rent was reckoned. In no. 624, three

homers fetch thirty shekels of silver, the number of years not being stated, but a comparison with no. 622 leads me to assume six years as the term. Here the agreement is not exact, the value of the land being as in no. 622 only five-sixths of the others: or interest being lower. In no. 625, we have apparently five hundred homers of land (for six years?) bringing in fourteen minas of silver. At two shekels per homer the yearly rent would be $16\frac{2}{3}$ minas, instead of 14: making allowance for variety of quality in land, or a lower rate of interest, 21 per cent. in place of 25 per cent., we should be exact.

In no. 626 and no. 627 the data are not preserved. In no. 628, two homers produce twelve shekels and though the term of years is not named, if we take six years, the rent per homer is exact. In no. 629, three homers fetch thirty-four shekels. Now three homers at two shekels each for six years would come to thirty-six shekels. This is fairly close. In the other examples the data are lacking.

On the whole then in nos. 621, 622, 628, the sum stated appears to be the rent per homer for the whole term. In nos. 623, 624, 625 and 629 the sum stated appears to be the whole rent on the whole estate, but per year.

In the mortgages, no. 83, sets six homers of land for four years against the loan of a mina of silver. The yearly rent of two shekels per homer would give twelve shekels as yearly interest on a mina or exactly 20 per cent.

In the case of a mortgage, however, one lump sum was paid down and the crops are regarded as a set off against the interest. The same clauses limiting the cultivation to alternate *merišê* and *karaḫi* occur. The money is to be set against the produce. The field is to be restored.

The mortgages usually start by stating the amount of loan: and when a term of years is named it seems likely that the produce not only paid interest but paid off the loan as well.

884. No. 621. Complete.

Rîmâni-Bêl, son of Iatani-eli from the city of Bît-Abu-ilai, impressed his seal as owner of the field conveyed. A plot of two homers [....] *ḳa* of field, *bûru*, next the brook, next Kiṣir-Ašur, next the waste, next the field of Išdi-Nabû, next the field of Kiṣir-Ašur again. A plot of [....] *ḳa* of field next the road that goes to the city Ḫašana, next the field of Girai, next the field of Kakkullani, in all three homers of field *ina GIŠ-BAR IX ḳa*, in the city of Bît-Abu-ilai. Kakkullanu the *rab-kiṣir* of the king's son has acquired it and taken it for a term of years from Rîmâni-Bêl for twelve shekels of silver. Three *merišê*, three *karabḫi*, in all six years, he shall enjoy the field.

He shall lay down the money for the crop and shall restore the field. The fields are *zakûte*, not *šipše*, not *še nusâḫi*. Dated the 7th month of Ṭebêtu, Ep. F. Eight witnesses.

The text is published III. R. 50, No. 3.

The date is quoted *Ep. Can.* p. 98.

Extracts are given, *S. A. V.* 4822.

A description is given in the *Guide*, p. 174 f., no. 42.

A transliteration and translation are given by Oppert, *Doc. Jur.* p. 217, and Peiser, *K. B.* IV, p. 152.

Dr Oppert reads the name in the first line *Lit-a-na-mit* and suggests it should be read Takkil-ana-Bel.

In line 3, he has *sa* for *TA* and reads the town name Bit-abu-Malik.

In line 5, he renders *bûru* by *incultus*. In line 8, he has *Rim-Nabu* for Išdi-Nabû.

In line 9, he reads *mat* for *ma* at the end of the line.

In line 10, he reads the measure of land as *par as*, and for *ḫarrânâ* has *murran II*. Also he inserts Kisir-Assur again at end of this line, apparently taking II as a sign of repetition.

In line 11, he takes *du-u-ni* as part of the name of the town.

In line 14, he writes *kur* for the sign of summation: and the *ḳa* he renders by *epha*.

In rev. 5, he reads *MU-AN-NA* as *sanat an-na*, and renders *pro anno*.

In rev. 6, he renders *tres messes vernas tres messes auctumnales*.

In rev. 7 and 8, he reads *ekil akal kaśpa ina eli se i-sak-kan* and renders *agri fructus argento insuper frumento deficiente pensabit*. Then he goes on, *ekil su useṣa ekil za-ku X-te la sap se la nu-śa-ḫi*: which he renders, *ager ille producet* (*sicut*) *ager secundum pactum, decima pars sine redundentia erit frumentum non nusaḫi*.

The French rendering of these last few lines is noteworthy. *Pendant ces années il jouira de trois moissons de printemps et trois récoltes d'automne, en tout six. Chaque année il jouira du champ et il sera compensé par de l'argent si la récolte est insuffisante. Puis il fera produire le champ, comme un champ, selon la coutume. Un dixième du blé sera du blé non nusaḫi.*

In rev. 20, he reads the name Nabû-liḫ-ḫi-iś and in the remarks says, *c'est ce nom, et un autre semblable, qui ont determiné la lecture de l'élément qu'on prononce aujourd'hui nirar*.

At the end, he reads the name Nabû-lal-iś.

Dr Peiser gives the name of the city as Bit-Abi-Malik: in line 5 he reads *AŠ* as equivalent to 30 *ḳa*: *bûru* he renders by *Brunnen*.

In line 7, he renders *ṣêri* by *Feld* and gives as a note, '*Blachfeld, im Gegensatz zu iḳlu* und *zîru*.'

In line 10, we may note *ḫarrânâ*, with the dual sign, for the more usual *ḫarrân*.

This can scarcely mean cross roads, but it may imply a consciousness that roads all lead two ways, forth and back. Dr Peiser reads *BAR* as 10 *ḳa*.

In line 14, Dr Peiser makes the total come to $3\frac{2}{3}$ homers of land: but, by putting the 3 within square brackets, he seems to imply that it is not on the tablet, while $\frac{2}{3}$ is there. As far as I can see 3 is there and sufficient trace of *PAP* to make it very certain. In the same line he reads, as I do, *ina GIŠ-BAR* 9 (*ḲA*): in the rendering '*nach dem Maasse von* 8 *ḳa*,' it is probable 8 is a printer's error.

In line 15, Dr Peiser restores *ugâr* in place of my *ina*; I think this is without parallel. In line 8 of rev. Dr Peiser reads *taramí* for the ideogram which I give as *ṣar*: the parallel passages abundantly support this. It is however not at all certain what the sign is.

Dr Peiser regards this stipulation thus (see footnote °° on p. 153): '*Den Pachtzins wird der Pachter deponiren, sich mit dem Korn für befriedigt erklaren, wie auch die Ernte ist, und nach Ablauf der Pachtzeit das Feld zurück geben.*' He renders *kaspi ina íli ŠÍ taramí išakkan* by *Das Geld wird er auf das Korn, wie es fällt, legen.*

The stipulation in line 10, he reads *iḳlu za-ku-u ŠÍ ana la ši-ib-šî la nu-sa-ḫi* and renders, *Das Feld ist frei, von dem Korn ist weder Steur noch Abgabe* (*zu leisten*). On this he adds the footnote: '*sc. von Verpflichtungen, Steuern oder Abgaben.*'

In line 13 he renders *rab kiṣîr* by '*Säckelmeister*,' so again in line 17, where *mutîr pûtí* is rendered *Thürsteher*. In line 1 of rev. edge, Dr Peiser renders *aba ṣâbit dannîtí* by '*Secretär, der die Urkunde verfasst hat.*'

Dr Peiser considers this a '*Pachtvertrag mit Bestimmung über die Bebauung und die Steuerzahlung.*' Dr Oppert calls this a *Vente d'Immeubles*. Bezold, *Lit.* p. 153 (b.), 7, says: '*Über den Verkauf von Immobilien, von Feldern, Garten, etc.*

885. No. 622. Complete.

Ardi-Ištar son of Ardi-Ašur, from the city Katkanu impressed his seal as owner of the field conveyed for a term of years. A plot of one homer of field *ina GIŠ-BAR šá VIII ḳa, ina maṣṣaruti*, next the field of Susî, next the broadside of the city Dunni, next Ašur-ḳassunu. Girtu acquired it for ten shekels of silver. He shall enjoy the field for a term of years, three *šê merišê*, three *šê karabḫi*, in all six years he shall enjoy

the field. Its *šê šibše* he shall reap, *išabbušu*, its *šê nusâḫi* he shall gather, *inasuḫu*. Dated in the 9th of Tišrîtu, Ep. D. Thirteen witnesses.

The date is quoted *Ep. Can.* p. 97.

Extracts are given *S. A. V.* 4822.

The tablet is described in the *Guide*, p. 172 f. No. 31.

The text is given in transliteration and translation by Dr Peiser, *K. B.* IV, p. 152 f.

The phrase *ina GIŠ-BAR šá* 9 *ḳa*, Dr Peiser renders by '*nach dem Maasse von* 9 *ḳa*' and the phrase *ina maṣṣarûti* by (*das*) *in Bewachung* (*ist*). In line 5, he reads the second character as *rupšu* and renders the phrase '*Grenze die Breite von*.' In line 7, Dr Peiser reads the last word *íkul* and renders by *hat er gepachtet*, to which he adds the footnote, '*wörtl. gegessen*.' In line 8, reading as I do, rendering by '3 (*Jahre*) *Kornbau*, 3 (*Jahre*) *Korn-Nachwuchs*,' to which he adds the footnote: *neben ka-rab-ḫi findet sich kar-ab-ḫi*; *ist karab ṭâbi zu lesen? Es handelt sich wohl um das Korn, das auf dem Felde ohne specielle vorhergehende Landbearbeitung wachst, vgl. Jes.* 37, 30, 2. *Kg.* 19, 29, 3 *Mo.* 25, 5, 11. *Hierzu als Analogie cf. Niebuhr, Beschreibungen von Arabien, p.* 154 *Anm**.

Of line 1, of lower edge, Dr Peiser has accidentally omitted the transliteration, but he gives the rendering '*Seine Korn-....-abgabe soll man eintreiben, seine Korn....steuer soll man heischen*.'

In line 3, Dr Peiser's text is wrong, it is very clearly 8 not 9 *ḳa*, on the tablet.

It will be noted that here there is no mention of the release of the field on the termination of the lease. It is probably assumed in the phrase 'for years.'

In line 16 of rev. Dr Peiser reads the name as Kišidti-(ilu) Malik, and in a footnote suggests also Šadû-(ilu)-Malik. In view of such names as Matallai, it seems to me possible the name is Matilai.

Dr Peiser considers the document a '*Pachtvertrag mit Bestimmung über die Bebauung und die Steuerzahlung*.'

886. No. 623. The lower part of obverse and upper part of reverse are gone.

Sâmaš-bulliṭanni, Ardi-Ištar, in all two sons of Abu-erba, from the city of Ḳûrûbi, impressed their seals as owners of the field, *bît atru*, plantation, *tabriú bûru*, conveyed for a term of years. A plot of two homers of field, next Urdu, next Lûbulliṭ. A plot of [....] *ḳa* of field next Risai, next Nabû-balaṭsu-iḳbi: a plot of [....] *ḳa* of field next Lûbulliṭ, next .....

After a long break the reverse resumes:

next Ilu-ši..... One homer [....] *ḳa* of field, next ...., next Lû bulliṭ...., *šá ilḳi'*, next Nêrgal-šum-iddin, [....] *ḳa* of field, *bît iṯḫiṣi* at the foot of the mound, next Šumma-Adad; [....] *ḳa* on the side of the mound, next Šamaš-erba; three homers *kabaku*; in all twenty homers of field *ina GIŠ-BAR šá IX ḳa*: a *bît atru*, a plantation *tabriu bûru* in the city Ḳûrûbi. Kak-kullanu the *rab kiṣir* acquired it in lieu of one mina of silver and shall enjoy it for a term of years. Three *merišê*, three *karabḫi*, six years he shall enjoy the field: *kaspu ina eli šê tarâme išakkan*, the field shall be restored. One tenth is *še nusâḫi* and one fourth is *šibše*. Dated the 6th of Ṭebêtu, Ep. A. Eleven witnesses.

The date is quoted *Ep. Can.* p. 97.

The tablet is described in the *Guide*, p. 175, No. 44.

The text is published III. R. 46, No. 4: and also, *C. I. S.* p. 29 f.

A transliteration and translation is given by Oppert, *Doc. Jur.* p. 198 ff.; cf. *C. I. S.* p. 29 f.

In line 3, Dr Oppert reads *nisi* in place of *marê*. In line 4, he renders *atru* by *aromatum* and in line 5, translates *tabriu bûru* by *ferentis florem*, he however reads *ṣuṣu* in place of *bûru*.

In reverse line 4, Dr Oppert renders *šá ilḳi'* by 'quod emit': which is very likely right but he reads the name at end of line as Lam[mu-uṣur].

In line 5, he reads *ina nirenum* for *ina šepâ tulli*, but leaves it untranslated.

In line 6, he reads Be-ma-an-im in the text and Bel-malik-Bin in the translation. I think the name is best read Šumma-Adad. At the end of the line for *ina kutal tulli* he reads *ina kurilam* and leaves it untranslated.

In line 8, Dr Oppert reads after *eḳli*, *ina iš bar-sa VIII kur I bît* and leaves it all unrendered.

In line 9, *atru*, etc., is rendered *plantarum aromatum ferentis flores*.

In line 10, *rabkiṣir* is rendered *vir praefectus portionis* (*regiae*).

In line 11, he omits I from the transliteration, though *unum* appears in the translation, and at end of line reads *akal*, which he renders *usufructus*. Here the idea is clearly right, but in view of *ekal* lower down, it is doubtful if we are to render by a noun.

In line 12, he reads *III me-ri-si III ka-rap-ḫi VI sanat an-na* and renders *tres messes vernas tres proventus auctumnales sex annos*. This is very ingenious but even in Assyria spring and autumn occur in the same year and three springs with three autumns should occur in three not six years.

In line 13, he reads *ekil akal-su kaśpa ina eli se-num i-sak-kan* and renders *agri proventui ejus argentum insuper frumento deficiente solvet*. On the tablet however I can see no *šu*.

In line 14, he reads *ekil u-se-ṣa X tu-se-nu nu-śa-ḫi* and renders that by *ex agro producet decimam partem grani nusaḫi*.

In line 15, Dr Oppert reads *sa tu se ip-si* and renders it by *quartam partem grana praesepis*.

In line 1 of lower edge, Dr Oppert instead of *šanû*, reads *samsu* and renders by *famulus judicis*.

In the next line, he reads *Bel-malik u* in place of Šumma-Adad.

In the fourth line, he reads the name, which above he read as Lammu-uṣur, simply and rightly Nêrgal-šum-idin.

In line 5, he reads *tur e alu*.... and renders *praefectus urbis*.

The way in which the Professor regards the transaction is seen by his remarks on p. 201. He says that the buyer gives for six years the crop to the seller by way of payment and completes the deficiency with money. The whole transaction is described as a '*Vente d'Immeubles*.'

The word *atru*, Dr Oppert here connects with עדר = 'flock': and thinks it always refers to pasturage. Sometimes however there is some indication of measure alongside *atru* which contradicts the idea of 'flock.' His rendering *ṣuṣu* is of course possible for *bûru*, but it does not seem to fit the context.

The transliteration and translation in *C. I. S.* differ but little from those in *Doc. Jur.*

In line 8, the *unius hemicori* of *Doc. Jur.* is replaced by 54 *ḳa*: and in line 10, the 1 *bar* which I think ought to be 1 *pa* is now rendered 42 *ḳa* in place of *sesqui*.

In line 1 of reverse *EN IS AN* are given in place of *GAB-DI Ilu-ši*. In line 2, the sign after *imer* is now read 30 *ḳa* in place of the old *as*. This reading is repeated at the beginning of line 5. In line 6, the sign expressing the area is given as *I PA* and is not turned into *ḳa*. In line 8, *C. I. S.* repeats the 8 *ḳa* which I think is certainly 9. In line 11, *C. I. S.* retains *akal* for *ikkal*: and gives *šu* after it in line 13.

In line 2 of lower edge, *C. I. S.* reads Mu-ai for the Sumai of *Doc. Jur.*

It seems that no change of importance was made in *C. I. S.*: the translation even abandons the rendering of the signs for areas by *ḳas*.

The Aramaic inscription is simple and easy to read. It is quite correctly given, *C. I. S.* p. 31.

Bezold, *Lit.* p. 153 (b), 3, says *Über den Verkauf von Immobilien, von Feldern, Garten, etc.*

887. No. 624. Portions only are preserved.

Three men, Mannuki-Arbaili, Adad-naṣir, and Dabusu impressed their seals as owners of the field conveyed. A plot of three homers of field, *bûru dannu*. A plot [....] *ḳa* on the spring, *ênu*, next (*birte*) the canal; next the canal, next Aḫu-damiḳ, next the field of Ṭebêtai, next the field of Aḫu-ugur, next the field of Sâsî; Ribâte acquired for thirty shekels of silver: for a term of years. The field.... *bûru dannu* in the midst, a plantation, a field between (?) the canals. Then comes a doubtful word, *edanu*. My restoration of line 1 of rev. is very questionable. *Ina eli tarame kaspa išakkan*. The field shall be released. Dated the 8th of Ṭebêtu, B.C. 687–6. Thirteen witnesses.

In line 6, *birti ḫirite* may mean between the canals. On the tablet there is written what looks like *a* before the *te*, if so, we should read *ḫiriate* a plural (?) of *ḫiritu*.

In line 7, I read the name *PAP-SIK* as Aḫu-damiḳ, perhaps Aḫu-mudammiḳ would be better. In line 10, the name *PAP-Ú-GUR*, I read Aḫu-uḳur, in spite of the well known name Aḫi-aḳar: for not only is the form *ú-ḳur* found alongside *uḳur* but we also have *uḳ-ḳur*. In the characteristic phrase of line 14, the *šanâte* has been destroyed and *ikkal* does not appear on the tablet. The specification of the estate immediately recurs but is very much damaged. In line 1 of rev. appears the curious verb *edanu*, with which we may compare *edan* in nos. ..... [See the Glossary, s. v. *Nadânu*?]

What followed is not clear to me. I should have hesitated to place this text among the leases but for lines 2 and 3 of rev. where the characteristic phrases appear to have been complete.

It is noteworthy that the parties to this transaction are nearly the same as those in no. 374, who a year later entered into a deed of sale. The witnesses too are the same with one or two exceptions.

888. No. 625. Nearly complete.

Nêrgal-ilai, the *bêl piḫâti* of the land of Laḫiri; Sinšarruṣur, the *šanû* of the same, Murasû, the *šalšu* of the same, Zabinu, the *mukîl appâti* of the same; in all four persons owners of the *âl šê* conveyed, impressed their seals. The *âlšê* Baḫai together with its entire belongings, a plot of five hundred fields with their sown corn, *arši*, next the field of Tabḫâri, next the field belonging to the *âl šê* of Ṣil-Bêl, the *ri'u sagullât*, next the field of the [....] of the *âlšê* Mannai, next the field of the *âlšê* Aḫia-amnu, *alšê* Ṣil-Bêl. Atar-ilai the *šaḳû* of the crown prince of Babylon acquired it from these persons for fourteen minas of silver, royal standard, he shall enjoy it for a term of years.

Here followed probably some stipulations as to the sort of

cultivation, for in rev. 1, *še-zêr* appears: it may however only have been a recapitulation of lines 7 and 8 above. It seems that in line 2 stood *merišê-šina karapḫi-šina*, for the end of *na* is left, also what look like traces of the second *ši*. No number of *merišê* seems stated. It was probably implied in the number of years which stood doubtless at the beginning of line 3. Then comes the characteristic *kaspu ina eli* (*še tara*)*me išakan*: followed by *eḳlušu ušeṣa*. The clause *eḳlu šuatu šê nusâḫišu la inasuḫu še-innušu la išabaš* clenches the argument that we have to do with a lease. Dated the 1st of Aaru, B.C. 670. Eight witnesses.

The date is quoted *Ep. Can.* p. 93.

The tablet is described in the *Guide*, p. 178, No. 59.

Dr Bezold, *Zeits. Assy.* 1889, p. 289.

G. Smith gave an account of it with a translation in his [*Ass. Disc.* p. 415 f.].

Dr Bezold's description, *Cata.* p. 1371, appears to me faulty: it is not a '*sale* of the city' but a lease, and there is no mention of a 'house.'

Besides being defective at an interesting point, the script is peculiar, and the writing damaged in several places.

It is clear from this tablet that an Assyrian provincial city, or colony (?), had its *bêl piḫâti*, *šanû*, *šalšu*, *mukîl appâti* and *rabkiṣir*. The order in which they are named is undoubtedly that of their precedence. The officials named throughout are clearly those of the court, Laḫiru was clearly the seat of a palace, and we know the Queen-Mother dwelt there at times.

It is to be noted that Atar-ilai now *šaḳû* of the crown prince was himself *bêl piḫâti* of Laḫiri, in B.C. 673, and Eponym for that year.

The '500 fields' are pretty certainly 500 homers of land. The word *arši* which Dr Bezold, *Cata.* p. 1371, omits from the specification is difficult. In no. 64, 13 it occurs also in connection with *šê-zêr* as *a-ar-šu*. In no. 631, lower edge, 1, we have again *še-zêr* followed by *aršú*. Some doubt might remain whether we should not read in each case 10 *merišú* or *u meriši*: meaning 'seed sown and crops': but this is set at rest by the Census Tables, where in K 8134 we find entered under each cultivator, a number of homers of field *eḳlu* and also a number of *aršu*. The *aršu* is usually said to be *ina lib eḳli*, as are *ḳanni zamri*. This suggests some sort of plant, cf. *a-a-ar*, etc., Del. *H. W. B.* p. 51 b.

In K 8125 we have 'so many homers of *eḳlu*, so many homers *aršu ina libbi*.' As the number of homers of *aršu* is generally less (a quarter or so) than the whole area, and as *še-zêr* also occurs with *aršu*, I assume that they are opposed.

The estate sold is an *âl-šê*, I have accidentally omitted *šê* in line 6. The particular estate seems to be the same as that which Atar-ilai, four years later, leased or sold to Milki-nûri. It is pretty certain that this lease was later and therefore is to be dated in B.C. 666 (see no. 627). It also seems to be next that sold by Milki-nûri to Zerûti in B.C. 668 (no. 472).

In line 10, I consider *ri'u sagullât* to mean 'a sheep-master': I regard *sagullât* as a by-form of the commoner *sugullâtu*.

In line 11, the sign after *pa* is hard to identify: nor can I feel sure for what it is really meant.

At the end of line 11, G. Smith appears to have read Man-na-a-a: but the signs are more like Man-du-a-a. Was this the ancestral home of Sargon? His name is so often written Mandu that I suspect Šarru-kinu to be a rebus based on a foreign name.

In line 16, the reading *TA lib-bi* is pretty certain, it must surely be a scribal error for the usual *ina libbi*, perhaps the *TA* in the line above was the cause of it.

889. No. 627[1]. Upper half.

Atar-ilai, the rab-urât, affixed his seal as owner of the 'city' conveyed. The *âl-šê* Baḫai, in its entirety with its fields, its cultivator, and its people in the midst of it, in the district of *mât* Laḫira: Milkinûri the *šaḳû* of the lady of the palace acquired it from Atar-ilai for so many minas (or skekels of silver), Carchemish standard.

The characteristic features of a lease are not preserved here and Dr Bezold, *Cata.* p. 1590, calls it a 'sale of a field.' On the left hand edge we have however the tell-tale phrase, ...*šê nusâḫišu* (*la-inasuḫu*) *šê innušu la išabbaš* which is very pointless indeed in a sale.

Dated the 16th of Addaru, B.C. 666. Ten witnesses preserved.

In line 4, the sign before *amêl erišu* may be the numeral 9, or it may be the sign of repetition and a contraction for *adi* = 'with.'

This seems to be the same property that Atar-ilai had leased of the owners in B.C. 670 (no. 625). It seems therefore improbable he could now sell it, but if his lease had been for the usual terms of six or eight years he still had some unexpired time for which he probably leased it to Milki-nûri. It is consequently almost certain that this date is later than B.C. 670. Now Ṭebêtai appears to have been Eponym also in B.C. 666 and that is the date I give here.

890. No. 628. Complete.

Sinkuṣurani and Šarru-ilai impressed their seals as owners of the field conveyed. A plot of two homers ....*ḳa* of land, *ina GIŠ-BAR ša IX ḳa*, in the city Daian-Adad, next the

[1] No. 626 is removed from this list and is now No. 806 = 626 a.

kuṭari, next the *gabar'nu*, next *Munmâte*, next the *kuṭari*. Apil-šarri-bêl-aḫê, acquired it for twelve shekels of silver, he shall enjoy it for a term of years, on the day that they shall give the money, he will release the field. Dated the 26th of Nisânu, Ep. P. Nine witnesses.

A great deal of the obverse is very much rubbed and damaged and no reliance can be placed on the readings I give.

The date is quoted *Ep. Can.* p. 99.

The tablet is described in the *Guide*, p. 172, No. 28.

If I have correctly read the text it seems rather obscure. From line 12, we should conclude it was a lease for a term of [years]. The term however is not stated and the other characteristic formulae seem absent. In line 1 of lower edge *eḳlu šuatu ušeṣa* by itself seems likely enough to fit a 'lease' being usual in such cases. In the previous line however we have 'on the day that they return the money' which reminds one of the pledges. So that we seem to have a lease on this understanding, the lessors can re-enter at any time on refunding the money paid down. This is very like a mortgage. The line 13 is however not very certain and another explanation may be the true one.

There are several points of resemblance with no. 373. There also the situation was in the city Daiân-Adad and a boundary was the *kudari* or *kuṭari*. This reading is therefore fairly certain in both lines 6 and 9. What the *ga-bar'-nu* or *ga-maš-'nu* can be I do not know. The only very certain sign is the *ga*. It is possible both are some trade names or perhaps rather natural features of the country. The personal name in line 8 is very uncertain in place of *NIN*, we might read *Ša-la*, then the name might be *Ša-la-ma-te-si*: also the *ma* may be *pa* and the *e* may really be *si*; perhaps *Ša-la-pa-te-si* is possible.

891. No. 629. A left hand side of a tablet.

Ḫananu impressed his seal as owner of the field conveyed. A plot of three homers of field *maṣarûte*, *ina GIŠ-BAR ša X ḳa*, a field *zakûte*, in the city Ḫatai, next the broadside of the city Šuri...., next the road from the city *Šuri*...., next the field of Puṭi.... the *rab ḫanšâ*, a field in the *maṣarûte* or *la šibši*, *la šê nusâḫi*. Silim-Ašur, the *šaknu* acquired it for half a mina and four shekels of silver. He shall enjoy it for a term of years. Four *merišê*, four *karapḫi*. Its *merišê* shall pay the capital sum (*ḳaḳḳadu*): *ina eli šê tarâme kaspu išakkan* and the lessee shall return the field. Dated twice, rev. 2 and rev. 11, the 12th of Ṭebêtu, the year being lost in both places. Nine witnesses.

The last two lines contain an obscure phrase, *šumma durâru šakin*, then follows a proper name, perhaps Silim Ašur *kaspušu idagal*. As *andurâra šakânu* means to confer freedom from taxes it

would seem possible that the district round Ḫatai was in expectation of some such political change. This would in some way affect the lessee, and the stipulation appears to be that 'if freedom be conferred Silim Ašur shall see his money (again?).' The effect contemplated seems to be that each owner of real estate had, on such a freedom being conferred, to appear and perhaps be enrolled as the owner and to that end would resume possession. Silim-Ašur was to be guarded against loss by such a change.

In the printing the pages 485 and 486 are accidentally interchanged, line 4 of no. 629 being found on page 486, while line 3 ends p. 484.

In line 3, *ma-aṣ-ru-te* is used as an epithet of *eḳlu* apparently, the usual expression is *ina maṣarute*.

In line 9, it is difficult to say whether we have *ina ma*.... which I restored *ina maṣarûte* or *la* which would be followed by *šibši* and be like no. 621 where we read *eḳlu zakûte la šibše la nusâḫi* in rev. 10. As we have *eḳlu zakûte* in line 4, this seems the more likely restoration.

In line 15, the line may of course be restored *merišešú ušallim*, cf. no. 83, R. 1. The formula of no. 83 is all but identical with our text. Even the situation of the property is the same and one at least of the parties, Silim Ašur, appears in both. Still in that document the estate was pledged for money due and the time for which it was to be held was calculated on the basis of the amount that would be paid, for the lease of the property for that time. This seems quite a rational way of proceeding. Here however a field is sold for a term of years, that is let for that term: only the hire appears to be paid down in a lump sum. Against the interest of that sum is expressly set the *merišê*, while the *šê tarâme* are to repay the *ḳaḳḳadu* or capital sum itself: unless we are to suppose that *šalâmu* takes *ḳaḳḳadu* as object after it, when we should render the *merišê* shall pay the capital off, and the money shall be set against the *šê tarâme*. The parallel in no. 83 does not decide it. It is clear however that a lease was in one point of view an assignment of an estate for a term of years, not for a yearly rent, but for a lump sum and the usufruct not only paid off the sum itself but the interest on it regarded as an advance. In all probability these leases are cases of a man raising money on real estate and not ordinary cases of landlord agreeing with tenant. Landlordism had probably not yet been evolved.

A comparison of nos. 83 and 84, renders it probable that in line 3 of rev. Aplu-uṣur was all the name. As we expect to find the neighbours among the witnesses, probably in line 9 we should read Puṭu.... for the *Pu-rid*.... I give, and then there will be further support for my reading of *Pu-DI* as Puṭi.

892. No. 630. Only part is preserved. The top edge and first three or four lines are gone, and all the left hand side.

What is left is largely occupied with a specification of the estate conveyed. Of the preamble only *bêl* and some illegible traces are left. A plot of ten homers, a plot *zibli* (? a manured plot) next...., next Nabûa, next the road to the city Ibli, next the road to Suḫarunu, ...*man-i kar-ri-ka*. A plot of eight homers ....*bu-ra-a-ni*, next the brook, next the broadside of the city Iaranu, next the *eḳlu zakûti* of the field of Zêruttî. A plot of six homers, next the *burâni*, next the road to *âl šê* Temanai, next the broadside of *âl šê* Temanai, next the field of Ak-šib...., next the road to *âl šê* Šamaš: this was probably all in âl Ib'la. A garden of vegetables, next the field of Nabû-zêr-ibni, next that of Dilil-Adad, next Nabûa, next Andiai. Then comes perhaps a total so many homers in rev. 1, and perhaps a *bît atru* in line 2. The lessee's name is lost, and of the price we can see it was more than one mina of silver. Line 5, shews that it was conveyed for a term of years, the plural sign after 'year' and *ikkal* are left. There were to be so many *merišê* and so many *karapḫi*, see line 6: at the end of the term the land was to be released, see line 7, *u-ṣa*. Dated the 3rd perhaps of some month, in the Eponymy of a *rab BI-LUL* whose name ended in *-šarr-uṣur*. Dr Bezold, *Cata.* p. 109, restores Nêrgal-šarr-uṣur and gives the date B.C. 678? There are traces of perhaps ten witnesses.

In the date rev. 17, an unnecessary or at least unusual *u* is inserted before *limme*.

In consequence of the displacement of the second half of last number, this text is printed partly on p. 485 and partly on p. 487.

No. 631. The upper part of obverse with the seals, and the lower part of obverse only are preserved.

Sin-šarr-ilâni impressed his seal as owner of the field and plantation conveyed. It was a plot of so many homers probably of plantation. The remark on the left hand edge, *šê zêr u merišú issak(kan)* alone caused me to place it here. I imagine that phrase to be the end of a variant of *ina eli šê tarâmé*, etc. We might however read *šê zêr aršú issak(kan)*, which would be new and not very clear.

893. No. 632. Fragment of the right hand side.

The text is so fragmentary that its purport must remain obscure. However the occurrence in line 4 of *MU-AN-NA*: suggested that possibly here we have a lease for a term of years. On the other hand the mention of the devotion of a child to Adad in rev. 2, and the end of the common sale formula *idabub la ilaḳḳi*, seem to suggest a sale.

No. 633. Right hand lower corner.

The text is too fragmentary to be sure of its purport. In line 5, however we have (*ana*)*šanâti ikkal* and in line 6 *meriši ikkal* probably, though the scribe seems to have written the sign for *šatu* instead of that for *akâlu*. In lines 7 and 8, we have *mannu šá ibbalkatuni* 'so many minas of silver shall pay': quite in the style of a sale. That it was an estate sale seems suggested also by traces, of *imer*, *bîtu*, etc. The price was some shekels of silver.

No. 634. Fragment out of the middle.

The text is too fragmentary to be sure of its purport. Dr Bezold, *Cata.* p. 1292, doubted its being a private contract at all. The occurrence in several lines of *lû*, however, points to the repudiation of a contract. In rev. 5, *bu-u-ru* suggests an estate sale or lease: *ikkal* in line 8, suggests a lease or one of the penalties for breach of contract. It is not clear to me, from what is left, which side is really the obverse. It may even be one of the mortgages.

No. 635. The upper edge of a tablet.

It contains a date and may very well as Dr Bezold, *Cata.* p. 88, suggests be a part of a private contract. The presence of a seal is pretty certain and supports the idea. The inscription is published in the *Catalogue*, p. 88: and *Hist. of Senn.* p. 22. Also a translation is given *Ep. Can.* p. 91.

Dated Kislîmu, B.C. 681. The day is not given.

894. No. 636. The edge of a tablet.

It is by no means certain that the name is Sennacherib, as the last character might be differently restored. Nor is it quite clear that the tablet was a private contract, the other line is so illegible that I really question its existence.

No. 637. Portion of left hand side of reverse.

Indications of four witnesses. Dated the 1st of Araḫsamna, in the Eponymy of a *bêl piḫâti* of Dûr- (Sargon?). The characters *amêl bêl-NAM* are somehow not printed in my text. They are pretty clear in line 6, as given already by Bezold, *Cata.* p. 296.

No. 638. Portions of left hand of reverse.

Indications of ten witnesses. Of the date only *li-mu* is left.

No. 639. An upper portion of one side, perhaps reverse.

It seems part of a sale, the buyer's name was Šarru-ludari, the price two minas of silver, and the property being sold 'in its entirety' seems likely to have been some sort of an estate. No date, or witness is recorded. The seller's name is also absent.

This and the last owe their position to having been long held back in the hope of finding a join for them and so being over-looked in earlier classes.

CHAPTER X

VOTIVE OFFERINGS

895. The next six documents are examples of the frequent votive offerings or dedications of persons or property to the service of the gods. They may be regarded as the outcome of a vow, made in hope of securing the favour of the god, in the way of return to health of some beloved one, or possibly as the fulfilment of one of those penalties for breach of contract or other crime which involved such a dedication. Beyond this general idea, they have little in common.

No. 640. Complete.

Four men are said to have impressed their seals as owners of the person vowed or devoted, *šelu'*, 'to Ninip, who is in the midst of Kalaḫ.' These four are probably closely related to one another and are the next of kin to the person devoted. The name of the first ends in *-na'id* and is probably to be restored Bêl-na'id, he is said to be the son of a man whose name also ended in *-na'id*. The name of the second is very likely Nabû-na'id, he is the brother of the first and they seem to be maternal uncles of the man vowed. The next man is either Ardi-Ašur or Ardi-Ištar and probably son of the first of the four. The fourth man is Šumma-tašezib probably, said to be son of Ṭebetai. His relationship does not appear. The person here dedicated is Dûrmaki-Ištar, said to be son of Ramti, their sister; that is of the two first consenting parties above. As two of them are the brothers, the third must be really her nephew and so perhaps was also the fourth. The man devoted is said to be the son, 'whom she in her joy (?) *ḫadutiša*, vowed. She vowed him to Ninip their lord. As a votive offering they have dedicated him to bear the badge of service, in the house of Ninip he shall serve. Whoever thou be, that hereafter shall not swerve from this settlement, Ninip shall hear thy prayer: and he that shall swerve from it may Ninip, who is named in his prayer, turn and waste him.' Dated the 18th of Ulûlu, Ep. O. Seventeen witnesses.

The date is quoted *Ep. Can.* p. 99.

The tablet is described in the *Guide*, p. 177 f. No. 58.

The text was published, with transliteration and translation, in Menant's *Manual*, p. 358 ff. A transliteration and translation were given by Oppert, *Doc. Jur.* p. 251 f. and again by Peiser, *K. B.* p. 154 f.

Extracts are given *S. A. V.* 4822, 5065, 5084.

Dr Bezold, *Cata.* p. 96, calls it 'a private (?) contract.'

In line 1, the doubtful signs are almost completely erased: Bêl-na'id is to be restored from line 3.

In line 2, the name Nabû-na'id is very likely there and certain from line 8.

In line 4, there may be the trace of one slant wedge before the bracket, after *ma*, but it is not sure. Also for *e* we may perhaps read *si*.

The meaning of *bêl* in line 5, is clear: they were lords of the lad and within their right in so disposing of him. On the other hand although the mother had made the vow, the consent of the heads of the family were needed. It is curious that the father is not named. Perhaps Šumma-tašêzib is the man. It is noteworthy that while Nabû is known to have had a great temple at Kalaḫ explored by Layard, see [Smith, *Ass. Disc.*, p. 72]: yet Ninip is always referred to as the special town god, the numen loci.

The verb *šelu'* here takes the place of the *tadanni* in the deeds of sale. One may therefore expect a similar construction, but I do not think we ought to render 'they have vowed.'

The first name after *aḫâtišunu šá* was clearly Bêl-na'id, in line 8.

In line 9, Peiser read *šá ina zanimtiša* and rendered *den sie in ihrer Hurerei* (?) *geboren* but adds in a note *oder ist ḫa-du-ti-ša zu lesen*? Of *du* the lower horizontal wedge next the vertical is certainly absent, and if we take the slant wedge from *ḫa* we may read *za-nim-ti-ša*. The meaning given by Peiser suits well enough. But it is the only example known to me of the word. The form *ḫadûti* is also rather unusual. It is however certain that the mother vowed the child to Ninib.

In line 13, I consider *eli* certain before *dannite*. The editors differ, Oppert, *Doc. Jur.* p. 251 has *sak*, Menant, p. 359, leaves a place in the text blank but puts *dur* (?) in the transliteration, Strassmaier, *S. A. V.* 5065, gives *ka* and transliterates it by *pî*. Peiser first saw it was *eli* and gave it so.

In line 14, the spelling *tu-šam-sak* perhaps shews that *ZAG* had also the phonetic value *sak*. Oppert gave *sir*, Menant omits in text and read *sir*. But in line 16, the scribe writes *u-šam-za-ku*, shewing that he recognised the verb as *mazâku*, a by-form of *masâku* no doubt.

In line 2 of rev. the name is to be restored Iddinia, cf. no. 641, R. 11.

The copy from which Dr Oppert made his transliteration in *Doc. Jur.* and which may be the same as that given by Menant, was very

imperfect. Dr Peiser made a great improvement. In line 1, Dr Oppert has nothing after *kunuk*, Menant has *tur* at end of the line, Dr Peiser has the same as I give. In line 2, Dr Oppert gives *kunuk an aḫu-su*, as if these signs were consecutive, Menant gives all correctly except the *PA*, for which he leaves a blank. Peiser all correctly, only he seems to consider *PA* as a restoration. In line 3, all seem to have read as I do. In line 4, Dr Oppert gives Summa-sezib, Menant has what I read, except *si* for *e*, Dr Peiser gives only Šumma of the name: in the rest of the line all agree.

Line 5, Dr Oppert reads *kur IV nisi alu bel nisi*, which he renders *summa tota quatuor homines donatores*. Menant gives the text correctly, except that he has *un* for *e*. Dr Peiser reads as I do.

Line 6, Dr Oppert gives as *ana Ninip ip-su kirib alu Mis-ḫa-se-lu'*, which he renders *deo Ninip qui est in urbe Mishaselu*. If one may trust his spacing he meant to leave *ipsu* unrendered. Menant gives the correct text, but in his transcription gives the town name as *Kal* (?)-*ḫa-se-lu'*. Dr Peiser gave the correct text and recognised Kalḫa as the town-name.

In line 7, Dr Oppert probably had the same text as I give before him save that he had not *ilu* and for Ištar had only *ša*. That is the text Menant gives. They both transcribe it *Dur ma ki.... sa binit Ramti*. The former renders it *Murum opus filiae Ramti* or *un mur, œuvre de la femme Ramti*, the latter gives (*il s'agit de*) *un mur construit par la femme Ramté*.

Dr Peiser recognised Dûr-makî-Ištar as a proper name and that he was son of Ramti. He left a blank in the name after *ki*. On the tablet there is room for perhaps *i* and *ilu*, but though Dûr-ma-ki-i-ilu-Adad supports this, one can never be sure that the scribe did not space out his name. Any way the *ilu* is perfectly certain though very dull.

In line 8, Dr Oppert begins with *nisi-sunu* which he renders *homines isti*, then he goes on *sa ana ḳat Nabu-na'id*. Menant has the correct text except that he read nothing before *šunu*. Dr Peiser seems to have been able to recognise *NIN*, i.e. *aḫâtu*, but as he gives *aḫa-ti*, I suppose he also saw *ti*. I think NIN is there alone.

In line 9, Dr Oppert gave *sa ina ḫa-du-ti sa-tu sap-su u-ni* and rendered *in limitibus illis concrediderunt*. Menant gave *ḫa-kil-ti* for *ḫaduti* and the rest correctly. Dr Peiser also gave the text exactly as it stands.

The first word in line 10, Dr Oppert reads *urtabbisu* and renders *reparaverunt*. Menant has the correct text, and reads *urtabbi' su*. His rendering follows Oppert who gives on p. 253: *Ces hommes ont confié*

à Nabonid le soin de le reparer sur la limite de leurs propriétés. Menant has the same.

Peiser's rendering deserves every consideration, he reads *taš-tabbi'u* and omits the *šu*, and takes it, *den sie in ihrer Hurerei* (?) *geboren (und) aufgezogen hat*. As it seems to me *tušabšuni* cannot mean 'she gave birth to him.'

The next phrase all seem to get right.

In line 12, Dr Oppert and Menant both give *musikki*: the former renders *ad delimitandos fines*. Dr Oppert also gives the last words as *i-ti-it-gal-u*.

As already noted, Dr Oppert and Menant read *sir* for *zak* in line 14, Oppert reads also *sirru* for *zakru* at the beginning of line 16.

Dr Peiser reads as I do all through the last part of text.

In line 1 of rev. both Oppert and Menant restored the name to Iddin-Nabû, Dr Peiser left it alone.

In line 2, Oppert gives Nabu-munu, Menant Nabu-zir-uṣur, Peiser rightly. The scribe has omitted the *amêl* on the tablet.

In line 3, Oppert gives the name as *an E*, Menant as Marduk-(AN-RID)-zir, Peiser as Nergal-šar.....

In line 4, Oppert gives *Musi-Nabu nisu kiselu sa ba*, Menant has the text right, except that he brackets *zib* and reads *aba* as *ḳipu*. Peiser reads as I do.

In line 5, Oppert has Nabu-naṣir, Menant only Nabû, and so also Peiser.

In line 6, Oppert omits the name, Menant gives traces of *Išdi*, so also Peiser.

In line 7, all read *bêl* as the end of the name, the traces which I give after *bêl* are perhaps erased.

In line 8, all read Rim-ni, Peiser restores *a* in brackets.

In line 9, Oppert has Sadu, Menant has Sa-me-du, Peiser only Sa.....

In line 10, Oppert gives no trace of the name, Menant the beginning of *Ardu* and so Peiser.

In line 11, Oppert has no trace of the name and he read *ilu IM* as Assur: Menant gave the trace and also *ilu IM* which he reads as *Bin*.

In line 12, Oppert read *su-pur Ninip*, Menant *IS-EN-DI-ŠU*. Peiser rightly.

Of the name in line 13, all rightly omit every trace: of the office, Oppert gives only *mu*, Menant and Peiser read as I do.

In the next line, Oppert gives no trace of the name only *Bet sa ilu*: Menant gives the name as *Di*...., and the office as *mu*.... *AN-*

BAR. Peiser gives the name as Šul-m[a-nu]... and the office as *mu* only.

Oppert seems next to have omitted line 15: Menant and Peiser give it correctly.

In line 16, Oppert read the name Na'i and omitted *pirḫinu* completely. Menant gave the name as Na followed by a gap and then part of *i*: he gave the *UD* of the office correctly followed by *ḫi* and traces of another sign. Peiser gave only Na and followed it by *ud kam* (?).

In line 17, Oppert gives *Urdu nisu ma bit ilu sa bit Nabu*. He does not render *ma bit ilu*. Menant and Peiser give text correctly.

In line 18, Oppert only gave *mu* as end of name and then *Assur nisu muptekid*. Menant gave Ištar-šum-iddin and the *DI-MU-ŠI-BIR* or *Salmu-damiḳ*. Peiser also read Ištar(?)-šum-iddin and the rest correctly.

Menant and Oppert read the Eponym's names as *Gis-tir-ri* or *Gi-is-tir-ri*.

In the last line Oppert has *nisu.... rabu kiselu*, Menant gives *ŠI* as the beginning of *ŠI-UM* and *rab u*: but he reads *rab u* as *rab kiselu*. Peiser of course gave these two lines correctly.

With such a text it is not surprising that Oppert and Menant call the document an '*Acte de Bornage*.' Menant gives a good drawing of the seal. Peiser calls the document '*Weihung einer Sklavin an den Tempel*.' Did he think that Durmakî Ištar was a female?

Bezold, *Lit*. p. 159, towards the end of § 89 calls this a *Grenzevertrag*.

In rev. 13, we have an interesting variant to the usual *ràb-BI-LUL*. Dr Zimmern, *G. G. A*. p. 249, regards the *be* for *bi* as probably an error. If so, the scribe made it.

896. No. 641. Nearly complete.

The text begins:

To Ninip, who is in the midst of Kalḫa, Mannu-[....] bel-alak the *šaḳû*, has dedicated his son Nabû-ruzi. To Ninip the mighty, the most powerful of gods, the hero, for the well-being of Ašur-banipal the king of Assyria, to Ninip who is in the midst of Kalḫa for an offering. Whoever [shall] take him away from the presence of Ninip, whether it be his *šaknu* or the *rab-ḫanšâ* or his father's brother (?) or his cousin or other person who in might and.... may Ninip with his unsparing weapon smite him down: may the god..... Then after some fragmentary lines *immu irzu....*, *lû taškun....*, *TIK-KAL šamê u erṣitim, ina sunḳi li..... .... arat la napšuri.....*

Ištar ašibat âl.... šakin.... ašur.... Bêl.... Ninip.... Gula and all the gods of Assyria cut him off. Dated the 11th of some month, Ep. C. Probably ten witnesses.

The date is quoted *Ep. Can.* p. 97.

Dr Bezold, *Cata.* p. 103, seems to have been considerably puzzled by this document. He calls it 'an address to the god' Ninib. 'The shape of the tablet, however, is exactly that of a private contract, containing on the reverse the names of witnesses, and before, the date.' Then the address as he calls it makes him add that 'the text seems to be a prayer to be recited for the welfare of Sardanapallos, in the presence of different priests.' Any one who reads the prayers on the reverse would think it was not likely to be for the welfare of any one.

The text of this document has been published by Dr Craig, *Assyrian and Babylonian Religious Texts*, II, p. 20. He thinks Dr Bezold's suggestion that this text 'seems to be a prayer' is probably due to overhaste in reading. Dr Craig's own description of it, p. xi, is: 'Document sealed and witnessed, recording an unnamed gift to the god Nin-Ib, from the son and grandson of a high-priest, for the preservation of the life of Ašurbanipal.'

Dr Craig's text is beautifully done and represents the minutiae of script in a way I should never have the patience or skill to imitate.

I should have been very glad indeed to await the appearance of his translation and commentary as it would doubtless have rendered a reference to his work sufficient here. The phrases are not characteristic of contracts so much as those historical texts where the king imprecates curses on the vandals who should injure his inscriptions.

I am sorry not to have come across anything that would join this tablet and so complete the phrases of which so many are incomplete. I have not had time to read over the other 'prayers' in the Kouyunjik Collection. The learned in religious texts will I hope therefore pardon my lame attempts to make out the sense of the text.

The first difficulty I find is with the name of the donor. Mannu is all right, and frequent in names. These generally begin with Mannu-kî and then comes the name of a god. The *kî* is often omitted and Mannu is abbreviated to Man sometimes. In such names as Mannu-iḳbi and Mannu-ereš we see that a verb may follow *mannu*. In Mannu-lû-šulmu, Mannu-limme, we see that a noun may be coupled with *mannu*.

The son's name is also peculiar, I do not recollect another name ending in *ru-zi*. It seems pretty certain that Dr Craig read the *alak* at the end of the father's name as *apil šangi* and considered *šaḳû* to

be an epithet of *šangû* despite the presence of *amêl* between them. Against this is the fact that while *aba bêl NAM* and many other official names are used frequently without *amêl*, I am fairly certain *RID* never means *šangû* without the prefix *amêl*. Even then the rendering would have to be either 'son of the priest the *šaḳû*' or 'son of the priest of the *šaḳû*.'

The scribe in his desire for formal solemnity repeats the formula *ana ilu Ninip ša kirib Kalḫa*: it often seems the desire of an ancient scribe as of a modern preacher to get the whole plan of salvation into each sentence. The scribe began very appropriately with this phrase and gave the names of donor and donation, he should then have surely put in a verb. The seal space pulled him up short. So he started anew and having more space tried a higher flight, he adorns Ninip with three of his titles *gišru*, *dandan ilâni*, *ḳardu*, but I doubt if that merits the title of an address to Ninip, it merely denotes the destination of the gift.

The phrase *ana balâṭ napšâte ša A* frequently occurs. Taking the meanings often given to the words we should get the rendering 'for the life of the souls of it.' It would not do to press that into a theory that the Assyrians prayed for 'the life of the soul' or that they held a man to have more souls than one. In fact *napšâte* rather means 'lives' and *balâṭu* that full current of health which is so necessary to enjoy life. In fact one must paraphrase the idiom, 'for the recovery of A' may imply too much, it may be that such offerings were made when A was in full health. 'For the health and well-being of A' expresses probably all that is meant. I would use 'health and wealth' but for the absurd degradation of 'wealth' to include only 'riches.'

In this particular case Ašurbanipal may have been ill or more likely he was in peril, either from his brother, or perhaps the rising Median power. What was the relation between the donor here and the king, we do not know. The *šaḳû* of the king was a high officer and we have the names of several who filled the office.

The scribe's effort in getting so far on his way seems to have exhausted his memory, for he started again in line 8 with the 'address' of the gift, viz. *ana il Ninip ša kirib Kalḫa*. Unless there was occult virtue in this trine invocation of Ninip, this is only another proof among many that a long sentence in cuneiform bothered an Assyrian scribe greatly to control. If he did not himself change his subject on the way, he was evidently haunted by the fear that his readers would, and inserted all sorts of relatives, etc., to keep the thread of his narrative clear. Here his formula helped him out, he writes down

ana širikti išruk with a flourish. There can be no doubt about that: 'as a votive offering he has vowed.'

Then he plunges into a fearfully involved sentence from which the damaged condition of our tablet prevents our rescuing him. The dreaded event on which the displeasure of all the gods is invoked is the withdrawal of the person devoted to the service of the god from his presence. This might be done by the relatives of the vowed one, but first in the list is put his *šaknu* who perhaps would be likely to claim him for military service. The 'ruler of 50,' seems certainly a military commander: cf. *centurion*. That such should be likely to make a claim on the services of a youth dedicated to the service of the god, is very suggestive. Was there a species of conscription? and was each adult necessarily a member of a specified 'fifty'? If so, the captain of that unit would have a claim either for service or some sufficient substitute. At any rate the freedom from military service which the clerical or priestly class probably possessed here shews itself. In line 12, the bracket at the end is not close enough to *amêl*, this latter sign may really be part of *SIS*, and *aḫi abišu* probably ended the line. The father had by gift resigned his right to the young man; but family rights existed and a paternal uncle might claim his return to civil life: or failing that the son of a paternal uncle. It may not perhaps be allowable to press the conclusion that the donor had at least one living brother and no living sister: but such is the indication of the scribe. It may however merely be a general phrase meaning 'no one of the family shall claim him.'

In line 11, Dr Craig gives *an* without question, to me it looks more like *nu*.

What was meant by *ina danani u bu..*? The words with which *danânu* is associated (Del. *H. W. B.* p. 223 b) shew that it bore the meanings of 'might,' 'military force.' If we could compare the phrase *ina danani ekêmu* with our *ikkimušu ina danâni* one might render 'shall take him away by force.' Or possibly it may be read *ana danâni*, 'for the force,' i.e. 'for military service.' The restoration of the alternative *bu....* is to me uncertain. It may be a synonym of *danânu* rather than its alternative. Dr Craig gives the first sign as *te*, which is possible.

Dr Craig does not separate the lower edge from the obverse, but numbers the lines consecutively. The next sentence seems clear enough: *ilu Ninip ina kakki la padû lisuḫ*: of *padû* the *pa* seems to me certain, though Dr Craig does not give the traces of *pa*. Of course we could restore *du-u*, for *padû* is generally so spelt. The traces of *suḫ* are very like what Dr Craig gives, but I doubt if many

would recognise them. The verb *lisuḫ*, literally 'may he tear up' seems to want an object: that of course may be found on the part which has been lost.

In line 3 of lower edge, *im* seems pretty certain, but what *immu* means here is uncertain without further context, what looks to me like *zu* may be the beginning of *gir* or *bul*. In the next line *lu taškun* looks pretty clear, Dr Craig seems to have read *ib* for *taš*.

The first line of the reverse opens with *TIG-GAL* (i.e. *ašarid*) *šamê u* (*erṣitim*), probably the epithet of Ninip or some other mighty god. 'The supreme ruler of heaven and earth' is an epithet applied to many gods.

In line 2, Dr Craig has omitted the first vertical in *un*. *Ina sunḳi li*.... must mean 'with famine waste': but I am not sure what verb we are to take to complete the sentence.

In line 3, I cannot say what is meant by the traces of the first sign which Dr Craig gives much as I do. It may be the end of the last phrase and perhaps is the ideogram for *šarâpu*. *Ina arat la BUL* is clearly to be read *ina arat la napšuri*, 'with an irrevocable curse.' The verb which followed is of course uncertain.

In line 4, *Ilu Ištar ašibat Âl*, 'Ištar that dwells in the city of....,' presents no difficulty save that Arbela or Nineveh is not certain.

In the next line *šakin* may be a wrong reading, perhaps we are to read *ša-mur-ru-tu*, a by-form (?) of *šumurratu*, 'rage,' 'wrath.'

The list of gods of Assyria commencing in line 6 with Ašur would be completed by Sin, Šamaš, Nabû, and Adad, who may have had their consorts named with them. They are invoked to destroy *liḫalliḳu* the sacrilegious one who should take away the young man from this temple service.

The names of the witnesses repeat those of no. 640 in several cases. Hence the first here and there is almost certainly to be read Iddinia. Here however it is spelt *SE-na-ia* that can hardly have been read Iddina-ia: it is more probable that *SE-* (with the phonetic suffix) *-na* is always to be read *iddin* and not *iddina*. Single instances however are not to be relied on to prove the rule.

In line 13, Dr Craig calls attention to a writing of *Išdu* which is very common, the scribe begins as if to write *du* but omits the vertical and adds *šú*. It is as common as any other way.

Dr Craig omits line 14 altogether: the number of lines on reverse is 18, as Dr Bezold correctly gives in the *Catalogue*.

In line 15, Dr Craig doubts the sign at end of the name, it is *da* pretty clearly.

In line 16, I think Ardi-Ištar was followed by *amêl* of which

Dr Craig gives traces but what the signs at the end of the line were meant for I cannot say. They seem fairly certain.

In line 5 and in line 17, Dr Craig gives, as what he sees, a defective *ša* and a defective XV = Ištar. This may be so, but there can hardly be any real doubt what the scribe meant. The script is certainly not Babylonian.

897. No. 642. Upper portion of tablet, only a small part of lower edge being lost.

Na'id-Ištar, Ašur-mâtka-danin, the sons of Ištar-šum-iddina, the *ušpar* of the queen-consort, affix their seals as owners of the person conveyed. Šumma-Nabû, the *ušpar birme*, weaver of variegated cloth, their slave they sold to Idinai the priest of Ninip, for Ninip that dwells in Kalḫi, for a mina and a half of silver. The formula that follows is purely that of a sale. The *ṣibti bennu* clause follows. Dated the 15th of Du'uzu, Ep. R. Fifteen witnesses.

The date is quoted, *Ep. Can.* p. 99.

Extracts are given, *S. A. V.* 4822, 8792, and p. 1143, no. 540.

The text is published, III. R. 49, No. 2.

A transliteration and translation are given by Oppert, *Doc. Jur.* p. 236 ff.

Dr Oppert follows of course the text of III. R.: but some of his readings seem to be independent.

In line 3, he reads the name Istar-mu-na-din, *amêl uš-par* he gives as *nisu us mas* and renders by *inspector*, *amiltu ekalli* he reads as *rak ekal* and renders *feminarum regiae*.

In line 5 for *birme* he gives the meaning *vestimentorum*, leaving *us mas* unrendered.

In line 6 for *uppišma* he reads *yu-pis-va* so that he must have read *ú* for *up*: the *amêl RID* he gives as *nisu kunuk* and renders *sigillator*. He has *Assur* in place of Ninip which is clear on tablet. The destination of the slave purchased is clearly the service of Ninip, in line 7, and as in the last two documents, the buyer here appeared as the first witness and priest of Ninip, it is evident the purchase was made in the interests of that divinity.

In line 8, in place of *TA-ŠI*, Dr Oppert gives *as ru-si* and again at the beginning of line 9, they are of course to be read *ištu pâni*.

In line 10, I have written *GI* for *ZI* as the 2nd character. This was a fault of mine for which I must apologise.

At the end of line 12, Dr Oppert gives *ma-te-ma*, only *ma* and the trace of *ti*, not *te*, are legible.

At the end of line 13, Dr Oppert gives *u*, this is of course a trace of *GUG*.

The traces in rev. 1 appear to be what I give, but I am unable to read them. In the next line which is Dr Oppert's line 18, he gives *man-mu-su*; of course the signs are the traces of *NIN-mu MU-šu*, probably to be read *mimmu šumšu*, 'whatever his name,' a common way of saying 'any one whatever.'

In line 3, the traces which I give are not very reliable and I cannot fit them into any formula I know.

In line 8, for *KA-KA*; *S. A. V.* 8792 offers the transliteration *idibbub*.

In lines 9, 10, Dr Oppert reads *zib-ti be bel ni a-na C yumē ša-ar-tu a-na nab-ḫar sanat kak-mu an-na-(mis)*, and renders by *fenus vetus erit domino nostro, per (post) centum dies erit obligatio per omnes annos*..... The meaning and reading of this clause are discussed [vol. III. p. 391].

In line 11, he reads *amêl RID* as *kaniku* and again renders *sigillator*.

In line 12, he reads the office *mu-gil šu-pa-e*. On the tablet *šak* appears after *ekalli* whether in error or not I am not prepared to say, Dr Oppert ignores it.

898. No. 643. Lower portion.

What is left commences with the specification of an estate.

The first recognisable word is *tabri*: then comes a boundary, apparently the road to a city of which the name began with Ba-na.... Something was 'in the midst of the city Illa...', 'next the *âl šê* of Bêl-ni....', the traces *-ṣu*' do not fit anything I know of, but it belonged 'to Adad-nâṣir: next Nêrgal-aḫuṣur, next Sinereš.' The next line appears to have named another neighbour whose name ended in *-Bêl*. Another neighbour's name began with Aḫu-la..., more boundaries follow. A plot of [....] *ḳa* is named, as boundary the king's highway and another road. Then came the total, over twenty homers of field, three houses, three cultivators probably, and all belonging to the aforesaid sellers, whose names are no longer preserved. The lot was by the lady Aḫi-dalli the *šakintu* of the *ḳablu* of Nineveh for six minas of silver: *ana balâṭi šá šarri*. After the price comes *BA*. The formula of a sale goes on. We see that the property is summed up as fields, houses, *atri* (plu.) plantations, *bûru tabriu*. No date or name of witness is preserved.

The phrase *ana balâṭi šá šarri* can hardly mean 'during the life of the king.' It must I think mean 'for the welfare of the king,' or 'for his recovery.' This estate was therefore probably bought and presented to some god for an endowment. This accounts for the *BA*

taking the place of the usual *ilḳi*. The purchaser did not 'take possession' as ordinary purchasers would, but after buying 'presented.' The meaning of *BA* is *ḳâšu* 'to give' or 'present': and perhaps *epêšu* 'to make' in a special sense 'to make over.' The form here is questionable, *taḳši* or *tušepiš*.

It seems not unlikely that Aḫi-šilli as her name is here spelt is the same lady whose name appears spelt as Aḫi-dali in no. 232, 6, and as Aḫi-dalli in no. 317, 5. If so, we shall have to assume for *TAR* the value *da* or *dal*.

899. No. 644. The left hand upper corner is broken out.

This tablet is pillow-shape and the writing is parallel to the long side. Owing to the mutilation it is not certain that I have restored all that was written. There is room for more to the left of the first five lines. The scribe may have spaced out his writing however. As I believe it was, so I give it.

To Tašmêtum, the lady (goddess) of Ašurbanipal, king of *kiššati*, king of Assyria, so many articles (rings?) of fine gold *ḫurâṣi ruššî*. Ašurbanipal's name recurs in line 3: but the line is too damaged to be sure of the rest of it, *ḳa-i-ša* is possible at the end of the line. Line 5 is all but illegible.

Line 6, goes on clearly enough, for the well-being and (lit. of) length of days, security of my (?) reign, on the king confer (?): rejoicing, *rišât-MU-A-KU* (?) *ṭubi-ma* mutually, *itti aḫameš lû ubbu*: *MAL-MA-BA-EŠ*.

In line 13, Dr Oppert reads the office *ḫa-ka-bit*, of course it is *ša eli bîti*.

In line 14, he omits all after *nisu* or *amêl*. In line 15, he does the same, reading the name Śasidu. The *aba* is certainly there but it is written over other characters that are only partly erased. The same remark applies to line 16, it has been written on other words and the last writing does not fully obliterate the first. So at the beginning of the name *Rim* looks exactly like *ṣur* and I do not deny it may be meant for that, but the rest of the name looks certainly as I give it and that renders *Ṣur* very improbable. Dr Oppert has for this line *Ṣur-tav sa nisu.... hekal*. The next name seems to end in *bu-u-li* as Dr Oppert gives. The *li* is not altogether clear, it may be *tu*: and then perhaps it is the end of Arzabutu as in no. 641. There is room for two characters at the beginning of the name.

On the lower edge, of the whole first line Dr Oppert gives only *pan*.

In the second line, the name Dudû is very likely what was meant at the end of line 16 in no. 641. In the next line, the name is surely Na-ni-i, as a comparison of no. 640, R. 16, will shew: the sign after

ni is probably the result of writing *i* upon another character. At the end of the last line Oppert reads *na*, I think it is more likely the trace of *zêr*.

As to the Eponym Dr Oppert reads Za-bit-bit-zu and renders by Nirgal-lih. On the left hand edge he reads the second name Ištar-na'id, my reading is not altogether sure but I give it for what it is worth. A god *ŠI-ŠI* is unknown to me. The last name of all Oppert reads Mir-ri... it is clearly *Ṭuri*..., a somewhat rare but known beginning of such names as Ṭurî, Ṭuribaltu, etc.

The whole transaction Dr Oppert calls a 'Vente d'Esclaves.' There is only *one* person sold however.

I do not say that this transaction is an exact parallel to the former two. For we may not have a votive offering: but the persons involved as buyer and witnesses are clearly of the same group as occur in those cases. Besides, as a mere sale, I must have placed it by itself, being a purchase for the special purpose of temple service. On the whole therefore it seems a not unsuitable appendage to them.

The good doctor in his 'remarks' says, '*on aurait pu croire que les mots nis us bar sa sal hekal désignaient un eunuque, si cet homme n'avait pas eu un fils*. I cannot think where he found the saving clause shewing this person to have had a son. It seems to me that some early Assyriologists were far too ready to dub every official a eunuch when they could think of nothing else. It is not certain to me that the name for eunuch is yet recognised in Assyrian. So too, others have been far too ready to write down 'priest,' for every unknown official. It seems to me very uncertain indeed that several words, opposite which we find 'eine Priesterklasse' are anything of the sort. Some equally useless class of beings they may be, but there is no need to insult the dead.

Bezold, *Lit.* 148 A, 9, calls this a *Kaufverträg über den Verkauf von Sclaven*.

In his *Le Droit de Lignager*, p. 572, Dr Oppert has given a fresh translation of this document. There is nothing left to be desired, except of course that Dr Oppert has his own views on the meaning of the *ṣibtu bennu* clause. He even renders *izaḳupanni* by *surgirait* and *iparikûni* by *se plaindrait* omitting *devant moi* or other reference to a first personal pronoun.

The text is said by Dr Bezold, *Cata.* p. 1881, to be 'part of a memorandum concerning Assurbanipal.'

In obv. 3, the signs *pi* and *kan* are due to the scribe's writing *ši* and *i* over some badly erased characters. What they were I do not know. We must clearly read *ruš-ši-i*.

At the end occurs the phrase *MAL-MA-BA-EŠ* which I think must be a formula in which *BA* = *ḳâšu* plays the most important part. It must mean that he has presented these things to the god.

The next document suggests however that *MAL* may be an ideogram for 'progeny,' 'descendants,' cf. *MAL* = *alâdu*.

900. No. 645. Nearly complete.

To the Queen (*šarrat*) Bêlit, that dwells in Êšarra, the exalted Lady, Lady of Zakûtu the Queen-Consort of Sinaḫerib, *šar kiššâti*, king of Assyria, daughter-in-law of Sargon, *šar kiššâti*, king of Assyria, and mother of Esarhaddon *šar kiššâti* king of Assyria has offered an *algurid* of gold which is set with *KA* stone, and other precious stones, with *samtu* stone, with *parru* stone, *paruru* stone and other precious stones: of a mina and a half and four shekels weight, for the life of Esarhaddon, and for the well-being of length of days, of security of reign, of peace and of progeny, she has presented (*BA-EŠ*).

The reverse is very similar.

To Bêlit of Nineveh, who dwells in *Ê-MAŠ-MAŠ*, the exalted Lady, Lady of Naki'a, Queen-Consort of Sinaḫerib, *šar kiššâti*, king of Assyria, daughter-in-law of Sargon, *šar kiššâti*, king of Assyria, has offered a pectoral (?) of fine gold, which is set with precious stones of three minas and three I weight, for the life of Esarhaddon, king of Assyria her son, and for the well-being of security of reign, of peace and of progeny, she has presented (*BA-EŠ*).

Dr Bezold, *Cata.* p. 1835, regards this as a 'Memorandum concerning offerings to *Ištar*.' 'Mention is made,' he says, 'of Sargon, Sennacherib and Esarhaddon.' He makes no remark on the Queen's names. He regards the second, shorter, and less detailed gift as the obverse and that which I give as obverse he regards as reverse. As the two inscriptions are perfectly independent and neither continues on to the other side, it is really quite indifferent which we regard as obverse. The *Academy* reviewer however thought he had caught me tripping here and triumphantly referred to the *Catalogue* to shew I had inadvertently printed obverse for reverse. He would have found a real mistake if he had been able to read the text for I have omitted the plural sign after *SIS* in line 2.

The most important fact about the tablet is that the Lady Zakûtu who appears to have survived her son Esarhaddon and to have appealed to the people of Assyria to render due allegiance to Ašurbanipal is the same person as Naki'a, whom we already knew to be the mother of Esarhaddon. Dr Jensen has pointed out to me that

Zakûtu is evidently the Assyrian form of the probably foreign name Naki'a; and that they probably both mean 'the pure one.' He further suggests that Naki'a may be Hebrew. If this be the case and Esarhaddon's mother was really of Israelite descent we obtain an interesting side-light on Jewish partiality for that monarch and also possibly an explanation of his clemency to Manasseh of Judah.

This text also demonstrates the real meaning of the often occurring *ŠAL êkalli*. This has been often rendered 'woman' or 'women of the palace,' 'harem' and the like. Such renderings were very obscure, for the *ŠAL êkalli* was a person who had a household of her own, having a long list of officials attached to it, of the same class and style as those forming the household of the king, or the crown-prince. This circumstance had led me to doubt the vague renderings and to be inclined to consider this lady as at any rate a wife of the reigning monarch. We now see that she was that and in all probability queen. I have adopted the term Queen-Consort as not implying her being the only queen, nor the Queen-Regnant of necessity.

What an *algurid* was exactly I do not know. The analogy of *al-ḫab* being read *allu-ḫabbu* leads me to think that this may be read *allu guridu*, the term *allu* being a sort of class name denoting 'cord, band, fringe' and *guridu* giving the particular sort of *allu*. The root *garâdu* is used in Talmudic for many things connected with weaving; whence *gurdîn*, 'a fringe.' As this object was of gold set with precious stones, the idea of a necklace of fringe of gold work with beads of precious stones seems to meet the indications. The various precious stones are still to be recognised. *TAK KA* is dealt with in Lotz's *Tiglath Pileser*, I, p. 181.

The next stone in the list has lost the second part of its name and is no longer to be recognised. *TAK parru* is given in v. R. 30, 69 e, where we have *TAK. ZA-GIN-par-ru* and as the pronunciation is there said to be the same as that of the ideogram we are justified in taking *parru* as Assyrian. The root *parâru* means 'to break small,' in the Talmudic *prîrîn* means 'small stones.' This and its connection with *ZA GIN* or lapis lazuli makes me think here of lapis lazuli beads and in our text *parru* will mean 'beads,' *TAK-parru* 'beads of precious stone'; not of gold for example. The next sort *TAK. pa-ru-ru* may perhaps be really *TAK pi-ru*. The root in any case seems to be the same as that of *parru* and what the shade of meaning implied by the different form may be, I leave to etymologists to settle.

The sort of ornament is that to be seen in the Assyrian Room of the British Museum, Table case [....].

In the second inscription the jewel is described as a *GAB*: now

GAB = *irtu* = 'breast' and a pectoral, with which we may compare the High Priest's Breastplate in the Jewish Scriptures, would suit well enough. *GAB* also = *ḳablu* and this has been taken to mean girdle: a golden girdle set with precious stones is also easily to be thought of. In line 5, this is said to be 'set with precious stones': the sorts of stones not being specified. Its weight is much greater, perhaps double that of the former jewel: but as it is less specified perhaps we may regard it as of somewhat less value. The weight alone is no test, the workmanship and the rarity of the precious stones have to be taken into account.

In rev. line 5, we seem to meet with a new subdivision of the *mina*: the *I*. As far as I know this has nowhere been found before. Perhaps this is the *gugittu* given in K 2022, col. III, 23 (Del. *H. W. B.* p. 194 b) and akin with Talmudic *gagîth* meaning *tina, dolium*, a seed which may have been used in weighing precious stones and gold objects.

The traces of the name or title of Bêlit which appears at the beginning of this text are very uncertain. The vertical wedge at the beginning I read as *ana*, I guess that *AN LUGAL* + *rat* was really written after it, which I read *šarrat*, 'queen.'

In line 6, the first stone named is probably *TAK GUG*, the sign *GUG* is usually written with the slant wedge before the first two horizontals: here it is between them. It is read *sandu, samtu*: nothing more seems known than that it was a costly stone. At the end of line 6, we may perhaps supply *nisikti* as in rev. 5.

In line 7, it is difficult to say whether the scribe meant four or five shekels. On the whole I prefer 'four' as given in my copy. [Left incomplete.]

With these formulae of blessings prayed we may compare those in the *Letters* published by Dr Harper.

CHAPTER XI

PROCLAMATIONS, CHARTERS, SCHEDULES

PROCLAMATIONS, CHARTERS

THIS Chapter, written as early as 1901, was practically untouched by Dr Johns after that date. He intended to cut it down considerably and to deal especially with nos. 666, 667, but was unable to carry out his intention. It will be seen that he interpolated a few references to Dr Ungnad's section on these documents (Kohler and Ungnad, *Assyrische Rechtsurkunden*, Leipzig, 1913) and would doubtless have referred to the treatment of these texts by Streck (*Assurbanipal*, vol. I, Leipzig, 1916, pp. cciii–cciv) had time and health permitted. The Chapter is necessarily published as he left it.—[ED.]

901. To Dr Br. Meissner belongs the credit of having rescued these important documents from the obscurity in which they were being left so long. In the second volume of the *Beiträge zur Assyriologie*, p. 565 ff., he published four of the best preserved, nos. 646, 647, 648 and 651, and called attention to the existence of seven others. In the course of my search for overlooked fragments of contracts, among the historical, memoranda, and report classes of the *Catalogue*, I have been able to recognise[1] fragments as belonging to this sort of document. They follow an easily recognised formula: but there are,

[1] Proclamations with royal seals are:

no. 646, K 2729
no. 647, K 211
no. 648, Rm 368
no. 649, K 6065 and K 3409, now 807
no. 650, K 4289 and K 6332
no. 651, K 310
no. 652, Rm 75
no. 654, K 2639 } now join
no. 655, K 3165 M }
no. 664, K 3157 M
no. 665, K 3167 M
no. 666, K 2696 M (Sennacherib)
no. 667, K 4440 M
no. 670, Sm 928
no. 671, 79–7–8, 216
no. 765, K 391
no. 766, Sm 2276
no. 768, K 1869
81–2–4, 349
81–2–4, 350

Wanting this seal are:

no. 653, K 2829
no. 658, Rm 2, 194
no. 659, K 9657
no. 661, K 4746
no. 662, K 8761
no. 668, Rm 2, 192
no. 669, K 4491
no. 808, K 2844 and K 11454

of course, long passages of them, where nothing occurs to distinguish them from sales of estate or the documents which, for want of a better name, I call the *adi nîšêšu* or schedule class.

One marked feature about their external appearance is their great thickness, they are all probably (except nos. ....) over an inch and a half thick. In size they were all large, those most nearly perfect are eight inches by five. The thickness of the fragment is of more use in identifying its relations to other fragments than any other note: except the number of lines to the inch. This latter note is somewhat delusive as a scribe often crowded his writing together towards the end of a long document.

The size of the writing is also remarkable: while the contracts usually contain six to ten lines to the inch, this sort not unfrequently contains only four lines to the inch, or even as few as three.

These documents usually follow a style of diction, with which the Charters and Boundary stones of the Babylonian kings have made us familiar. With them are to be continually compared the Kudurru inscriptions, collected by Belser, *B. A. S.* II, p. 110 ff. (see now, W. J. Hinke). Also we have many parallels to other historical inscriptions; especially in the imprecations on the future king or prince who should venture to rescind the grant or disturb its possessor[1].

Dr Meissner calls them '*Freibriefe*,' 'Charters' we might perhaps render his title: and regards them as documents in which freedom from taxation or duty is conferred on an estate or even an entire district. The many Babylonian examples are chiefly (if not entirely) engraved on stone, and bear figures in relief, either of the gods protecting the boundary, or of the royal donor. They not unfrequently record the services for which this high mark of favour and substantial benefit were conferred. They extend in time from Nebuchadrezzar I down to Merodach Baladan II. Dr Meissner was unaware of any similar Assyrian example, up to the date of his paper. The purport of them is that a king confers on some great official a large property in reward for his services and this deed of gift is here enrolled. The occasion of this great mark of favour appears to have been the king's accession, as in nos. 649, 650, perhaps: or as Dr Meissner considers to be the case in the first three examples, on the return of a victorious general. It is also not by any means improbable that the formula used was a standing one for all similar occasions. Dr Meissner regards this as likely.

A very similar Assyrian document was published by V. Scheil

[1] See now King, *Babylonian Boundary Stones and Memorial Tablets in the British Museum*, 1912.—[Ed.]

in the *Recueil de Travaux*, XVI (1894), pp. 176–182, with transcription and translation. In the *Academy* of July 6, 1895, I improved this translation. It is given again in transliteration and translation in *K. B.* IV, pp. 103–105 by Dr Peiser and is very remarkable as showing the power possessed by the higher officials of the Assyrian Empire.

The charter begins by setting forth the name and genealogy of the monarch. Then come the seals. Dr Bezold, *Cata.* p. 80 n.*, has already called attention to the fact that a long list of kings used the same device on their seal. Its device is the figure of a king seizing with his left hand the paw of a rampant lion and stabbing him through the heart with a sword held in his right hand.

There is a good account of these royal seals in Layard's *Babylon and Nineveh*, pp. 153–161.

Dr Bezold, *Cata.* p. [80 n.*] gave a list of tablets bearing this seal. To some extent this list seems to have misled Dr Meissner into supposing that all the documents so sealed belonged to this class. Of those he gives, *B. A. S.* II, p. 572; K [2696, 4440] are quite different. On the other hand he recognised [K 310, 2729] as belonging to this class by the formula or style.

After the seals the body of the document begins with 'I, Ašur-banipal, etc.' setting forth, at more or less length the attributes and titles of the king, in a manner befitting a state document. Then the recipient of the royal grace is named, with his title and some reference to the nature of his services. Then follows a more or less detailed specification of the gift.

Then follow blessings on the future ruler who shall respect this grant and leave the recipient in undisturbed possession of it: and curses on the ruler who should venture to rescind the grant or in any way disturb its possessor. These clauses are drawn up in the formula well known from the historical monuments. Although similar appeals to the gods to protect one's disposal of property are common enough in earlier contracts, they seem to have become the exclusive prerogative of the kings in our period: and confined to documents of this class. It is noteworthy that these documents are not witnessed.

The grant appears to have been generally a grant for life. The stipulations referring to a careful conservation of the property are extremely like those of the mortgages and leases and we may therefore assume with some confidence that the property reverted to the crown on the demise of the grantee.

902. Nos. 646, 647 and 648. These three are identical so far as preserved in formula exhibiting only a few variants which will be noted later. They were given by Dr Meissner, l.c., and are

beautifully clearly written. A transcription and translation were given by Dr Meissner and repeated with a few changes by Dr Peiser, *K. B.* IV, p. 142 ff. I think it therefore unnecessary to give a transliteration here. The three examplars mutually restore one another and I have embodied these restorations in the text: using square brackets to distinguish them. Dr Ungnad has given a revised text in transcription and translation of nos. 15, 16 and 18.

The first document reads somewhat like this:

Ašurbanipal, the mighty king, king of hosts (*šar kiššâti*), king of Assyria, *PA-LUM*, son of Esarhaddon, the mighty king, king of hosts, king of Assyria, *PA-LUM*, son of Sennacherib the mighty king, king of hosts, king of Assyria, *PA-LUM-MA*. (Here follows the space for the seals left blank in no. 646.) I, Ašurbanipal, the great king, the mighty king, king of hosts, king of Assyria, king of the four quarters of the world, the legitimate pastor, the benefactor, king of righteousness, lover of right, who causeth his people to prosper, who has looked upon his *šupar šaḳê*, that stand before him, with favour and has rendered a recompense for (their) merit to those that fear and keep the commands of his majesty; to Nabû-šarr-uṣur, the Rab shakeh of Ašurbanipal, king of Assyria, the executor of my pleasure and command who from my boyhood until I came to the throne was devoted to the king, his master, and was perfect in heart towards his master, who stood before me in faithful devotion and peacefully went up and down in my palace and increased ever in good report, and kept guard over my majesty; I according to the wish of my heart, and of my own motion, have planned his advancement and fixed his high exaltation. The fields, the plantations, the people which he under my protection has acquired I have made his own, I have set them free and have written and with the seal of my majesty have sealed and to Nabû-šarr-uṣur, the Rab shakeh, who obeys my sovereignty I have given. From those fields and plantations one shall not strip the crops, the fodder he shall not tread down (harvest?), the increase of their oxen and sheep he shall not take, the people of those fields and plantations to bear the badge of service and homage he shall not compel, they are free from obligation to repair the dam and the ford(?),..... *BIT-ḲU-SU-MEŠ* they shall not....like them and....free ....*bu ma'-uttu kabistu*....before him....thou (?) shalt stand or drive out. Whoever hereafter among the kings my sons, whatever shall be his name who does the pleasure and com-

mand of the king their lord,....theirs shall they be from the king their lord. Whoever hereafter shall sin against the king his lord and a man know of it himself or a god bring it to his knowledge let him not go according to the advice of the designer the enemy....if it be a council of safety, in the face of this seal thou shalt not wish to lay it aside....he shall add sin to his sin. On the day when Nabû-šarr-uṣur, the Rab shakeh, in the midst of my palace, in good report shall pass to his fate, where he bids they shall bury him and he shall rest where the wish of his heart shall direct: on the place where he rests thou shalt not encroach, thy hands thou shalt not set to do any evil in its midst, it is the tomb of a man that observed the pleasure and command of the king his master, they who shall remove him from his burying-place and house of rest, let the king his master look on him (with wrath), grant him no mercy, expel him from walking in temple or palace, in the wrath of god and king may the sword of vengeance see to his head: his body without burial let the dogs devour. May the king or the prince who reads the purport of this charter swear by Ašur, Adad, Bêr, Bêl of Assyria and Ištar of Assyria: the coming prince, who the purport of this charter shall not set aside, Ašur, Adad, Bêr, Bêl of Assyria, Ištar of Assyria shall hear thy prayer. Dated the 9th of Arahsamna, B.C. 655 (?). No witnesses.

With the necessary alteration in names this expresses the purport of all three. I shall therefore remark at length on the text of no. 646 and later give the separate characteristics of each, where they differ.

The term *PA-LUM*, which is usual in these inscriptions in the preamble, does not seem to have received any explanation, nor does Dr Peiser give any rendering. The word *palû* (for the meaning of which see Del. *H. W. B.* p. 525) and of which the ideogram is *PAL*, seems to me to explain the use readily enough. A king adds *PA-LUM* to his name as reigning monarch, or as one who reigned. One might add then, to the names of the first two kings, the words 'who reigned' and to the last the word 'reigning.'

In line 6, *ana paliḫi*, etc., we might render, 'for fearing and keeping.'

In line 10, Dr Peiser reads *dami-iḳ-ti* in place of *di-ik-ti* and adds a note to *dami* '*so wohl für Meissners di zu lesen!*' It is not however Meissner's *di*, so much as the scribe's, and is quite certain on the tablet. I consider the word to mean 'command' and derive it from the verb *dikû* = 'to set in motion,' applied specially to troops.

Meissner's rendering, '*Führer der Kriegschar*,' suits this particular place very well. Nabû-šarr-uṣur was clearly a leader of the army. But it is not so sure the other two were so and the term is applied to them as well. Further the *dikûtu* which certainly comes from the same root, and in historic passages means 'a call to arms' (see Muss. Arnoldt, p. 246) occurs lower down in line 2 of rev. Whether we are to press the meaning in the phrase *bêl dikti* so far as to make it mean 'military orders' I am not decided. It seems fully sufficient to stop at 'command.' The force of *bêl* in such an expression as *bêl ṭabti* is well known, 'master of the pleasure' conveys no English meaning. He was one who always did his master's pleasure and obeyed his command. We could equally well in this one place think of the other *diktu* = 'slaughter': for most surely Nabû-šarr-uṣur was 'a man of slaughter' and 'master of battle': it would form a fine antithesis to *bêl ṭabti*, 'master of goodness,' but it is very unlikely.

In line 11, part only of *šá* is certain, the words *TA ri-du-ti* should be in square brackets: they are no longer on the original.

In line 11, *ultu ridûti*, Dr Peiser renders by 'von meiner Zeugung.' It does not however exclusively mean 'begetting' or the time of birth. The verb *irridû* is used in this text, rev. 2, to denote 'compulsion.' Without denying that *Bit ridûti* means possibly the place where children were begotten, I think the more general sense of tutelage is more likely. It was where the sons of the king were under masters and tutors: it was 'the nursery.' So too *ridûti* in this passage very likely implies that Nabû-šarr-uṣur had been tutor to the king, probably in manly exercises and warlike accomplishments. We know that this king retained a pleasant recollection of those youthful days when he learnt the use of the bow and how to guide the chariot. This seems a reminiscence of the same kind. In line 12, for *ina* read *i-na*.

In line 17, Dr Peiser, following Dr Meissner, restores at the beginning *iṣ* so that he reads *iṣṣuru maṣarti*, that is undoubtedly tempting but no. 650, line 16, suggests that we should read *iḳṣuru*. The verb *ḳaṣâru* also means to 'keep,' 'to look after.' At the end of line 18, *šu* is visible, close the square bracket after *ni*.

In line 19, Dr Peiser restores *ta-na-at-ta-šu* and in a note compares the same word in *Anp.* 1, 98 (*K. B.* 1, p. 68), 11, 5 (*K. B.* 1, p. 98). I think he is undoubtedly right. The second restoration *ar-ra-at-ta-šu* is very tempting, but nothing is left here save a horizontal stroke before *šu*. At any rate *ta* did not precede *šu*. Of *tanattašu* the space and shape of the depression lead me to think it was spelt *tan-at-ta-šu* (*tan* or *dan kal*, etc.)

903. In line 21, Dr Peiser renders 'welche er in meinem Schutze erworben (und) sich zu eigen gemacht hat,' and gives as a note 'bid hier wohl die von Delitzsch vorgeschlagene Präposition, nicht bît (= Haus, wie Meissner übersetzt).' If this is to be taken so, we have to consider that all Assurbanipal did for his so faithful servant was to free the property he possessed from any state dues, or obligations to service. This was doubtless a great concession but does not strike me as very magnificent. The *epušu* in line 22, may be equally well in the first person: and the acquiring of them may have been originally done for the king. The lands which Nabû-šarr-uṣur had bought for the royal estate and doubtless for sometime had administered for the king were now made his property; to hold as his own for life. If there had been merely freedom from service conferred on his own possessions, it is very singular that no mention is made of this being continued to his heirs. Of course he may have had none: but there are three men treated all alike. It is too much to suppose all three without heirs, unless indeed they were the much looked for eunuchs. So too when Dr Peiser[1] comes to the prohibitions concerning the crops, etc., he seems to consider that 'no one' was to do this or that. But the same condition was made in leasing or mortgaging lands. Surely no ordinary lessor had power to exempt the lessee from the imposts of government, unless it be contended that he only guaranteed the lessee against loss by them. The question is not easy to decide and I do not pretend my view is the only one tenable: but it seems to me that these are conditions enforcing proper care and treatment of an estate in which as here the tenant had only a life interest. When we come to examine them there is no clause stating 'he shall not reap the corn, nor he shall not own and profit from the cattle, but only he shall not tear up *inasuḫu* the *šê nusâḫi*, nor trample down *išabbaš* the grass, fodder crops; nor seize (for wasteful use evidently) the young of the herds and flocks. He was not to oppress the people by setting them to menial service, or impressing them to war, and so on. These are things which a wasteful landowner might attempt, who knew he had only a life interest: and would be naturally excluded in a lease or mortgage. At the same time it is conceivable that the king had powers to make demands on the crops and cattle of his subjects which could be expressed by these phrases and are here expressly relinquished. The one clause which seems to point more than another that way is that which occurs in rev. lines 2 and 3. The 'call to arms' if that be pressed as the only meaning of *dikûtu* may be a royal prerogative over all his ordinary subjects and may be here

[1] Dr Johns remarks: 'all wrong here, Peiser is right.'—[Ed.]

renounced. On the other hand the bearing of the badge of servitude, *ilki dupšikki*, does not seem so very specially a state demand.

Further I think that when the king says he had registered the property and sealed the deed he gave 'them' to the grantee. It may be, he gave 'it,' the 'deed,' but that is less likely.

In line 3 of rev. the restoration *ana miksi kâri nîbiri zakû* is made from no. 650. Dr Meissner oddly overlooked this restoration.

Miksu means apparently 'binding': and I have ventured to see in it a reference to 'repairing.' To 'bind up' a breach is a familiar phrase.

The *kâru* is well known to mean 'a dam': also a rampart or other fortification. I imagine the reference is to the obligation that lay upon the next neighbours to keep in repair each their portion either of the dam that kept up the water defences of Nineveh or perhaps some moat or rampart connected with it. We may compare the obligation on the fen farmers to contribute towards the sea-wall that keeps back the North Sea.

The *nîbiru* is also well known to mean a ford. If the reference is to some ford of the Tigris, which from the nature of that rapid and often flooded stream would often need repairs, we again have a very simple and probable duty for a landlord to perform. If it was a free grant of the estate we can easily understand that Ašurbanipal did not desire the new landlord to oppress his new tenants by shifting on to them his responsibility in these matters so essential to the well-being of the city. It is hardly likely he would assume it himself, or exempt this estate entirely from the duty.

In line 5, the *šú* is separated from *ma* by a space which may not have been inscribed.

904. No. 646. Portions, enough to shew size of tablet.

This is much the best of the three copies, Dr Bezold, *Cata.* p. 470, calls it a 'proclamation from Assurbanipal, dated October–November, B.C. 655?' He implies that not only the three introductory lines but also the traces of two seals can be restored. Anyway there are slight traces of this document having had two seals impressed.

The date is quoted *Ep. Can.* p. 100.

An extract is given *S. A. V.* 4457.

In line 11, place a square bracket after *e* in *epiš*, the first part of the line is lost. I have of course restored it from duplicate.

In rev. 1, it is likely that the words *u nîšê šá* should be restored before *eḳlê*: though neither of the duplicates actually have the words.

In rev. 16, the tablet has clearly *in* before *šumma* and not *šarru* as Peiser gives without question.

Rev. 21, compare K 1101, 14, *H. A. B. L.* p. 147, *ammar šá abûa ṣilli šarri iknûni*, all that my father under the king's protection acquired.

In rev. 24, Dr Peiser reads *ta-daḳ-ki-šu* but why he uses *ḳ* I fail to see: the verb *dakû* occurs again in line 27 in the form *idikušu*, the variant of which Dr Peiser reads *i-di-iḳ-ku-šu*. He seems to act on the rule that where *kk* occurs the first is to be read *ḳ*: but I have not seen this stated or proved.

In rev. 29, Dr Peiser reads *li-ṣa-am-me* and renders '*ausschliessen*.' The verb however seems not to be *ṣamû* but *zamû*, cf. Del. *H. W. B.* p. 257a.

In rev. 31, I have omitted *la* before *ki-bi-ri* in error.

905. No. 647. Only portions are preserved.

This, Dr Bezold, *Cata.* p. 55, describes as 'a proclamation from Sardanapallos.'

The name of the grantee here is Bulṭai, who is called the *rab SE-KI-SI*.....

The date is quoted, *Ep. Can.* p. 95.

It is perhaps hardly correct to consider this tablet addressed to Bulṭai, as Dr Bezold appears to think K 2729 is addressed to Nabû-šarr-uṣur. It is addressed rather to any future king or prince who should demand of either of these beneficiaries by what title they held their estates.

In line 11, we have *šarr-ú-ti* in place of the *šarr-u-ti* of no. 646.

In line 16, I have left out the *na* of *i-na*. Dr Peiser restores the verb at end to *ir-bu-u-ma* which seems quite correct.

In line 7, Dr Peiser restores *ia* at end, probably correctly.

In line 18, Dr Peiser restores *ia* at end, which is better than the *šu* I gave.

In line 22, we have *ramenišu*, I restored *ramanišu* in no. 646, before seeing this variant. No. 648, however, gives *ma* not *me*. The third character is šu, not šú, as I give it.

In rev. line 4, insert a square bracket before *su*: only a trace of one character and *ḳu* are visible.

In line 9, note this tablet has *ni* after *LU-GAL-MEŠ*, read *šarrâni*.

In line 11, the traces before *šu-nu* do not look like those of *bêl*, as no. 646 leads us to expect.

In line 12, *lu* seems out of place and is not clear, it may after all be *šá* as Meissner gave.

In line 14, the ending *-ni-su* is not suggestive of anything that would give good sense.

In line 16, the curious phrase or words, *'al-ki-e-in* recur here. Meissner and Peiser give *šarru* for *in*. They may see a good reason for doing so but the sign *in* is clear on both tablets.

In line 29, there is no *û*, as copula, between *êkur* and *êkal* as in no. 646.

In line 30, note the copula *u* between *ili* and *šarri*, it is absent in no. 646. Also we have *da-a-mi* here in place of *da-a-me* there.

In line 39 the tablet has very clearly the IXth day: but on no. 646, it looks more like 6. It is not perhaps necessary that the day should be the same on both. Dr Peiser takes the 9th, as the proper date. On the whole the 6th is equally likely.

The office held by Labasi was read by G. Smith, *rab kar-nadu* and it is to be remembered that in his day the tablet may have been much clearer. Now the traces admit of that reading but it is unlikely because it nowhere else occurs. It is only to be found on no. 646. On the other hand *rab karmâni* is a well-known title and would leave traces somewhat similar. It was perhaps not known to G. Smith, or he would very likely have adopted it here. Peiser only gives *rab-kar*.....

906. No. 648. Only scattered portions are preserved.

There are traces of three seal impressions. The first three lines or preamble are so far preserved that one can easily restore it all. Of the next six lines only the traces of the last character are preserved: and would be illegible, if we did not know from the last two documents what they ought to be.

Dr Meissner, *B. A. S.* II, p. 566, calls this Rm 308, instead of Rm 368, Dr Peiser in *K. B.* IV, 142, note 4, repeats the error. Probably he had not seen the fourth vol. of *Catalogue*, but the number is correctly given in vol. II, p. 470.

Dr Peiser says that of the grantee's name only *zu* is to be recognised. Dr Meissner, *V. O. J.* 1896, p. 264, says that the name has only two signs left, which appear to be *nu-zu*, then a break of about three signs and at the end of the line *ki*. I have carefully examined the tablet more than once and can find no such traces as he describes. I believe he has misread line 10, that what he took for *ru* is really *mil* and what he read as *zu* is *li* and that the missing two signs are *du-un*. It is in fact *gimilli dunki* a duplicate to the *gimilli dunki* of nos. 646 and 647.

In line 1, there should be another bracket after *sarru*; only *šu* = *kiššâti* and part of *šami* are lost. The same applies to lines 2 and 3.

In line 4, *ki* is the end of *mât Aššur* (*KI*); in line 5, *ti* is the end of *ṭabti*; in line 6, *šu* is the end of *nîšêšu*; in line 7, *šu* is the end of *panišu*; in line 8, *ti* is the end of *damḳâti*; in line 9, *šu* is the end of

šarrûtišu. It is in line 11, that we should look for the grantee's name and there nothing is certain: what I give as trace is the best I can do. My impression is that Dr Meissner missed one of the lines above and counted line 10, as line 11. My counting is confirmed by the lines that follow, each giving a trace of the corresponding line in nos. 646 and 647. The attempted restorations will help to shew this.

Line 15, gives the whole word *amrûma* of which no. 646 and no. 647 only give traces.

In line 18, add a bracket after *šal*; it is of course the trace of *šalmeš* which however is not complete on any of the three examples.

In line 19, Dr Peiser completes *u-ma* but no example actually has it.

In line 27, we have the remains of (*ina unki*) *šarrûtia a*(*ḳnuḳ*), but in the next line where we expect to find the grantee's name and titles to be repeated as in nos. 646, 647, we have clearly traces of (*paliḫ*) *šarrûtia* (*adin*). Hence either two lines are here put into one or more probably the name and titles of the grantee are omitted. Hence this tablet had on obverse one line fewer than the others.

In line 30, we clearly have the traces of (*šê nusâḫišu*) *la in*(*nasuḫu*).

In line 31, we clearly have the traces of (*šê innušu*) *la i*(*šabbaš*).

According to the arrangement on the other tablets, twenty-one lines are lost, before the text is resumed on reverse. Two lines are partly legible and then the traces are too faint to be worth reproducing as they can only be recognised by aid of the duplicates.

It will be seen that the two other places where the name of the grantee comes on other tablets are here absent. So it is impossible to find out who he was unless any one can read more of line 11 of obverse, or find a join. The material of this tablet differs from that of the last two being a white limy sort of clay. It is not likely to restore as the surface has come off in thin flakes that would soon break up.

It may be noted here that in no. [734] will be found the text of K 2814. It is on very similar material to our no. 648. It is described, *Cata*. p. 478, as 'probably belonging to a report.' It contains the text of the first eight lines, with which no. 648 began on the reverse, and carries each as far as the first five or six characters. I will give its transliteration here for comparison:

i-sa-al-la-lu
a-šar ṣa-al-lu
ḳatâ-ka a-na limut-tim
ni-ri-it bêl ṭab-ti
šá ul-tu naḳ-bi-
šarru bêl-šu

Thus there were at least four of this type. These lines occur on all three above and this piece could not therefore join either.

907. No. 649. Portions only are preserved.

The size of the tablet now is seven inches long by nearly five inches wide and $1\frac{5}{8}$ inches thick. There are rather more than seven lines of writing to the inch. There are 28 lines on obverse and 35 on reverse. The tablet now consists of [seven] fragments the discovery of their connection having been made by me partly in the summer of 1897 and partly since vol. I was printed. That the fragments of this class are not easy to recognise, unless one has some idea of the characteristic phraseology of the class of tablet, may be gathered from the way these fragments have been separately described.

K 3409 is entered in the *Catalogue*, p. 530, as '9 lines belonging to the inscription of an Assyrian king.'

K 6065 is entered, p. 759, as 'probably part of a private contract.' It carries three royal seal impressions. To Dr Peiser belongs the credit of recognising its period. He gave a transcription and translation in *K. B.* IV, p. 156 f.

K 6223 is entered, p. 771, as 'part of a historical inscription of an Assyrian king.' Dr Winckler gave the text of this in transliteration and translation in his *Altorientalische Forschungen*, no. VII, p. 4. He also recognised that K 6332 which is part of my no. 650 was a duplicate. The names of the personages given by him were all known to me and interested me at once. The words *Bruchstück einer dicken Tafel* then caught my eye and I determined to examine the fragment; no sooner did I see it than I knew this fragment was part of K 6065. For some time the idea of looking for more did not occur to me. When however I began to copy some of the tablets of the class *adi nišêšu* I saw I had more pieces obtainable.

K 6339 was recognised by its thickness and joined. This is described, *Cata.* p. 781, as 'part of a list of various estates and of persons' and 'their people,' 'probably to be connected with the census.' The description could hardly be more correct, but the conjecture about the census is quite wrong. The census tablets are very different in style, script and size.

K 8856 was not recognised at once because of its different colour. This matter of colour is most deceptive. Only actual measurements of thickness and number of lines to the inch are of any use, when the wording affords no help. However it was recognised at last.

K 10727 was much sooner seen to join and those already mentioned had been actually fastened together, when it occurred to me to try K 8856 as an experiment. That number was joined after the

list of joins was sent to the lithographer. K 10727 is entered in the *Catalogue*, p. 1110, as 'part of a private contract (?).' K 8856 is entered, p. 966, as 'part of a list of persons and their people.'

Some time after the first volume was printed I copied K 3049 in the hope of finding further fragments of the sort I wanted. In that case the thickness was no clue, for it is only a mere flake: but the number of lines to the inch was right: and the wording corresponded with what should be on this tablet. However the piece did not join the tablet: parts had been rubbed off between and there was no connection.

K 10431 is entered as part 'of a private contract' and of itself did not join K 6065 in its then condition, though it had the right number of lines to the inch. One day collating together this fragment and K 3409 I saw they joined one another and that the two together exactly fitted K 6065: of course requiring some filling out at their back. The combined text is now no. 807 = 649a.

As this document differs in some important particulars from the last set, I give a full transcription of what is left with such restorations as the duplicate or my own ingenuity suggest. The restorations are in brackets. It must be for years to come the only method of proceeding open to me, before I can hope to see all the fragments got together: to this they may however be added as to a skeleton or outline.

908.

1 (*Ašur-eti*)*l-ilâni* (*šar mât Aššur* PA-LUM..) See Ungnad, no. 20.
2 (*mâr*) *Ašur-bani-apal* (*šar mât Aššur* PA-LUM)
3 (*mâr*) *Ašur-aḫ-iddin* (*šar mât Aššur* PA-LUM-MA)
Space for seals
4 (*U*)*ltu abi ba-nu-ú-a il-li-ku nam-mu-ši*....
5 ....*la u-rab-ba-an-ni ma-diš la is* (?).....*pa-an-ni* (*kab-tu*)....
6 ...*an-tu úl ah-su-us-ma*.....*ka-ša-an-ni*.....
7 ....*sin-šum-lišir amêl rab-šaḳ* (*bel*.....) *pa* (.....
8 ....*kussu abi ba-ni-ia šal-me-iš* (*at-tu-šib*) *bar*? (.....
9 ....*ṣi-ḫi-ri-ia ma-ṣar-tú šar*(*ru-u-ti-ia*.....) *ip-tal-la-ḫu*.....
10 (*arka*)*-nu Nabû-ri-iḫ-tú-uṣur* (....*saḫ*..) *maš-tu e-te-*(*pu-uš-ma*)
11 (*nîšê*) *mât Aššur û nîšê* PAL-TIL-LA (....) *a-di-e-ma iḳ*(*-ṣu-ru*).
12 .....*sin-šar-ibni amêl šupar-šaḳ*.....*amêl ša-kin âl Te*.....
13 .....*i-šak*.....*na*.....*iš-šak*.....
14 .....*kakkê*.....
15 .....*bêlê-ia*.....*pi* (?) *ša biti-ra*.....
16 .....*ma e*.....*i-na*.....
17 .....*aḫ-su-us*.....*bir-me ú*.....

18 ....*ṭab* (?)...*a-rit-ti-šu-un*.....*ḫi ina ḳabal-šu-nu*.....
19 (*a-na gi-mi*)*r-ti eḳlê kirê*.....*-in-šu-nu*.....

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20 ....*imer eḳli IV kirê*.....*ra-te*.....
21 ....*imer eḳli III kirê iṣ*(*u be-liṭ*.....) *ḫa-ban*.....
22 ....*imer eḳli II kirê iṣu* (*be-liṭ*) *rab*.....
23 ....*imer eḳli II kirê iṣu* (*be-liṭ*.....).....
24 ....*kirû iṣu be-liṭ*.....
25 ....*imer eḳli*....*id-ḳi*.....
26 ....*imer* (*eḳli*....) *kirê*.....
27 ....*imer eḳ*(*li*).....
28 ....*MEŠ*.....

It is impossible to say from the present appearance of the tablet how far this enumeration continued. There is no indication of the lower edge at present preserved.

Reverse:

1 ..... *a-di* (*nîšê-šu*)
2 .....*-tum*? *a-di n*(*îšê-šu*)
3 .....*-nu* *a-di nî*(*še-šu*)
4 .....*-u* *a-di nî*(*šê-šu*)
5 .....*-a-a* *a-di nî*(*šê-šu*)
6 .....*u*(?)*-a-ni* *a-di nî*(*šê-šu*)
7 .....*-a-nu* *a-di nî*(*šê-šu*)
8 .....*-bu-u* *a-di nî*(*šê-šu*)
9 .....*-su* *a-di nî*(*šê-šu*)
10 .....*ni-i* *a-di nî*(*šê-šu*)
11 .....*a-a* *a-di nîšê*(*-šu*)
12 .....*ilu* *a-di nîšê-*(*šu*)
13 .....*i* *a-di nîšê-*(*šu*)
14 .....*a* *a-di nîšê-*(*šu*)
15 .....*ṭu* *a-di nîše-*(*šu*) *A-*
16 ..... *a-di nîšê-šu* *Nérgal*
17 ..... *a-di nîšê-šu* *Mar-gi-*
18 *Sura-Ḫaldi-*(*tu*?)..... (*a*)*-di nîšê-šu* *Adad-bêl-*
19 *Nusku-ilai*..... (*a*)*-di nîšê-šu* *Mu-še-*
20 *Aḫu-li*..... (*a-*)*di nîšê-šu* *Aḏad-ba-*
21 *Pa-nu*.....(*a-di*) *nîšê-šu* *Za-*
22 *I-za-al-di* (.....*a-di*) *nîšê-šu* f. *Ú-ma-*
23 *napḫar-ma eḳlê ú*?*-*( ) *nîšê Ašur-*(*etililani*)
24 *ú-zak-ki-ma a-*(*na* *amêl rab-ki-ṣir* (*a-din*)
25 *šá eḳlê* (*šê nu-*)*sa-ḫi-ši-na* (
26 *šê in-nu-*(*ši-na la i-šab-ba-aš*)

27 *û nîšê šu-a-ti* (? *a-na il-ki*) *dup-šik-ki di-(ku-tu-la*
28 *ana e-kur-(plu)....*) *ši-na ṭe* (
29 *ana mi-ik-si* (*ka-a-ri*) *abulli ša*
30 *ana* (*iṣu*) (?) *dalti* (*ṣib-ti al(pê)*
31 *rubu arku-ú ina* (*šarrâni*) *marê-(ia*
32 *a-na be-lut* *plu*?
33 *ni-iš Ašur ilu....*
34 *ša pi-i dan* (*ni-ti*)....
35 *ilâni rabûti....*

Some more was certainly written, there is space for a dozen lines, but no trace is left.

N.B.—It is not possible to say whether the blanks left with.... were really ever inscribed. It is purposeless affectation in such a case to say there is room for 'so many' characters, for the scribe spaced out his writing more in one place than another and often left space for several characters uninscribed.

It is quite certain that neither K 8363 nor K 9086 join this tablet, nor could either of them have ever belonged to the same tablet as K 6339 (as Dr Bezold, *Cata.* p. 920 and p. 984, fancied), for the material is quite different and while this has from 7 to 8 lines to the inch, they have only 5 or 6. In fact the writing on them is half as large again as on this tablet. They may very well belong to one and the same tablet: though the writing on K 9086 is decidedly closer than that on K 8363, about 9 to 7.

909. The rendering of the preamble admits of no dispute. It is modelled exactly on that of the last three. The only question is; did Ašur-etil-ilâni on this tablet assume the significant title of *šar kiššâti*? There is nothing to shew. On the one hand there was room for the scribe to write it. On the other hand he often spaced out his words. On the duplicate however even less is preserved. Ašur-etil-ilâni here claims to be son of Ašurbanipal and grandson of Esarhaddon. Whether in line 3 we are to read *mâr-mâri* or simply *mâr* as in the former three, there is little to show. There is room for the longer form: but the shorter may be written. On the duplicate, no. 650, the form of Ašur is longer than that I give here, which may explain the extra space, if it was written here also. In the first three lines AN ḪI may have been written for Ašur.

The additional fragment clears up the line 4; Dr Peiser guessed *ûmu* as the word before *abi*. The *ultu* means 'from the time when.' So that we may render 'from the time my father who begat me went to his fate.' If *nam* had stood alone at the end of the line we

might read *šimti*: the addition of *mu-ši* is certain from the duplicate. One might be inclined to read *NAM-muši* as the *šimtu* or 'fate' of *mušu* 'night.' Probably however it was *mušišu* and we may read *nammušišu* his 'outgoing,' 'exit from life.'

What took place then is a little obscure. As far as the verb is preserved it might be third person as well as first.

Dr Peiser restored *u* for the *urabbanni*, the join has it. He took this as a first person (?). It is tempting to suppose 'he' is the nominative and we should then render 'he did not bring me up.' After *ma* may be *diš*, *madiš* may mean 'to adolescence.'

I do not follow Peiser in reading *issippanni*; the tablet may, however, have been more perfect when he read it. It is continually and gradually perishing. The traces as I now see them look more like *si* or *iš* (hardly *du*), followed by a character or two ending in one horizontal stroke. Perhaps that is what Peiser meant by his *sib*; but there was more before *me*, *sib*. The *pa-an-ni* I regard as certain.

The next line I read quite tentatively *ḫantu* which I take to mean 'quickly,' 'I planned, made my plans and some god gave me the idea' for the end of line 6 was surely *ṭêmu*. Then he goes on 'Sin-lišir, the Rabshakeh, I sent?': but it is doubtful what this official had to do. Any way the result appears to have been that Ašur-etil-ilani sat on the throne of his father in peace.

Then comes a phrase reminding us of line 11, of nos. 646 and 647, apparently it means 'from my childhood he kept watch over my majesty.' Here the word *ridûti* is replaced by *ṣiḫria*, which suggests that the king was a little one, *ṣiḫru* when he came to the throne: *šarrûtia* is literally 'kingship' and may mean the 'right to the throne' so perhaps the king's person, 'his majesty' as I render it. The verb *palâḫu* means 'to fear' or 'reverence,' as the object was the *maṣarti* or 'watch,' it is easy to take the sense I give.

It is somewhat difficult to see what Nabû-riḫtu-uṣur does here. At end of line 10, *me tú* is quite certain unless *me* is the end of a character. Could *asumetu* have been written here? In line 11, *adi e-ma* may be a compound preposition = 'according to,' and *be* may be part of a new word. Or we may combine *adie*: and read *ma-be*. . . ., *ma-mit* (?). In 82–5–22, 108, Nabû-riḫtu-uṣur is mentioned along with the *adie*: and the next word on the duplicate seems to have been *ikṣuru*.

A comparison of the duplicate makes it clear that the grant was made to the person whose name appears in line 11 of the rev. of no. 649 and in line 24 of the extended text given in transcription. This person was a *rab kiṣir*. The only *rab kiṣir* named is that in no. 650,

rev. 5. These tablets may therefore record one and the same grant: or there may have been two of the same rank who were beneficiaries. If this conclusion be correct, then the references to Sin-šum-lišir, Nabû-riḫtu-uṣur and Sin-šar-ibni are merely a historical prelude. [Left incomplete.]

It is of great significance that here the fields and other real property, the tenants and their people are numerated and the localities of the property stated in contrast to the last three numbers: and also to the duplicate.

On the reverse little comment is needed.

In line 29, *ka-a-ri* of course may not have been written, though the break is wide enough for it. Instead however of having *nîbiri* to follow we have *abulli*. Perhaps this estate had previously been charged with the repairs of a city-gate instead of the ford.

In line 30, (*iṣ*) *KIT*. (*iṣ*) *MEŠ* (i.e. *RID*, LAK, etc.) and *elippu* are possible. Of these, I prefer (*iṣ*) *MES* = *mêsi* acc. K 2505. See on this word Del. *H. W. B.* 407 a. It appears to be a synonym of *šeru* and *barṣu*. In Nabonidus, *Stela*, col. II, line 26, we read of the destruction of Assyria by the Ummanmanda: (Messerschmidt, *Mitth. d. Vor. As. Ges.* 1896, 1. p. 26) it is said of the invader *ušalpilma mesišûn manama la ezib*, 'he destroyed and left not one of *mêsi*.' Messerschmidt renders *mêsu* by '*Heiligtum*' and in his commentary, p. 43, he refers to II. R. 25, 5 as giving *mêsu* as equivalent to *parṣu*.

It is to be hoped that Ašur-etil-ilâni's grant to this estate of freedom from responsibility for taking care of the *mêsi* did not prove a contributory factor to that state of unpreparedness which led to the fall of Nineveh.

The close connection here with *daltu* 'a door' and the synonym *parṣu*, tempt one to think of a breach in a wall, then a gate. The synonym *sêru* may be the Talmudic שַׁעַר, 'a gate,' also a 'passage' or 'break' in the text of a book, hence 'a chapter.' That the invader left not one 'entry' may merely mean that he broke down every wall. I am disinclined to admit that *parṣu* meant '*Heiligtum*.'

In line 30 we may probably read *alpê* after *ṣibti*, the traces are very like *GUD*. Then we may complete the line *la iṣabbat*.

The fact that all the fragments hitherto joined to this tablet are from the K collection induces me to think that this very brittle tablet broke up after its excavation and not in the destruction of the archives.

The material of this tablet is very singular. It is so red as to make me think it consisted of old red baked clay tablets rubbed to powder and mixed into a paste. It has hardly any real consistency and is continually flaking away. Each time I see it, the box has more small

grains flaked out. The query naturally occurs was Nineveh cut off from the clay pits at the time it was written?

910. No. 650. Portions only are preserved.

The join of K 4289 to K 6332 was a simple matter. Dr Winckler had shewn the latter to be a duplicate of K 6223 and the former I had already recognised as a proclamation belonging to Ašur-etil-ilani, seeing that in rev. line 4, we have the donor given as a king of Assyria whose name ends in *meš*.

In the *Catalogue*, p. 614, Dr Bezold describes K 4289 as 'a proclamation from Assurbanipal similar to that of K 2729.' Dr Meissner had noted this and on p. 572, *B. A. S.* II, quotes rev. lines 6 to 11. It is odd that he should have omitted line 12, with its interesting phrase, *ina miksi kâri nibiri zakû*. I suppose Dr Bezold thought it belonged to Assurbanipal from line 2: where only *KAK* = *bani* is preserved.

K 6332 is entered, *Cata.* p. 780, as 'part of a historical inscription of an Assyrian king, probably of Assurbanipal.'

These two pieces form a tablet now 8 inches by $4\frac{1}{8}$ inches: it is $1\frac{7}{8}$ inches thick. The script is larger than in no. 649, and there are only five lines to the inch. Although in one sense a duplicate of the last, its different size leads to a different allocation of the words and phrases and it does not repeat 649 line for line. As in the case of the first three examples, this grant was made to a different person from the last. The material is quite unlike, a buff or drab sandy clay, and fairly homogeneous, well baked with a clean fracture.

The same historical background appears here as in the last number. At the end of line 5, is clearly written *kabtu*. Whether the word at the beginning of line 6, in no. 649 is really the same I cannot feel sure. That does most certainly end in *an-tu* and the character before ends in a vertical.

In line 6, here there is also a faint trace like *ḫal* that might be part of *ilu*, it occupies the same place as *an* in line 6 of no. 649. In the same line are a few more faint traces which I am quite unable to identify. At the end of the line after *ṭe* are what look to me like traces of *e-mu*. If so perhaps we are to read *ikašanni ṭêmu*.

In line 7, after *bêl* appear to me to be faint traces of *iṣ GU-ZA*, if so the characters may be read *adi kussi abi bania*. The signs I give as *i* followed by a single vertical may very well be *AT* = *abu* and *KAK* then = *bâni*. Right at the end of line 7, may be seen signs that could be taken for *AN*, followed by a vertical wedge or is it a scratch? Then may very well be *PA*.

In line 8, the first word may have been *anâku*, only that seems

unlikely to be here. The next few words appear to read *ki-ma abi it-*(*tu-šib*); at any rate the bruised traces that follow *it* may well be those of *tu*. After *kal* comes *ra*, then after a break a trace that may be *ši*, *šu* or *pi*. Then may be *ni* or *ir*, *sa* or *kak*. Later in the line is *ka*. It is impossible to say how many characters may have filled the interval, for the scribe in some places writes his words close together, in others he spaces them out.

Down to the end of line 7, the two documents seem to have had the same words and phrases in corresponding lines. The width of the tablets is however different, that of no. 649 being at least half an inch more. One would expect soon to find that the same phrase occurred in different lines in the two documents. A further cause of displacement appears to be that the present number had a phrase, beginning perhaps after *rab šaḳ* in line 7, which does not occur in no. 649. At any rate now, in line 9, we seem to find the phrase *ina kussi abi bania šalmeš* which stands in line 8 of no. 649. Here, in place of *ba-ni*, we have *KAK* = *bani*; and for *me-iš* we get *meš*: followed by what looks like *ina iṣ*.

In line 10, we have *nîšê mât Aššur*, which in no. 649 seems to belong to line 11. It is followed here by what looks like *tur* and the beginning of a character like *di* or *ki*.

In line 11, we have *ina TUR-ia maṣarti šarru-*(*tia*) and in line 12, *iptallaḫu*. This all comes apparently in line 9 of no. 649. If so we are to read *TUR-ia* as *ṣiḫiria*. The strangest thing is that we should expect *ištu* or *ultu* in place of *ina*. But *ina* is on the tablet. I suppose it means that while he was a child, this good minister watched over his interests. Surely that involves a longer reign than one has credited this king with. If he was a child when his father died, he must have barely executed this grant before the end came: either by his death or the fall of Nineveh. Was Sin-šarr-iškun nominal king during the childhood of Ašur-etil-ilâni? Or did the latter come of age only to lose his crown?

In line 13, we have *arkû*, only the *ú* is not very plain. In line 14, we have *šá Nabû*(*-riḫtu-uṣur*) corresponding to line 10 in no. 649, only that there Dr Winckler read *nu* before the name. I now think he is quite right: *nu* is really there, I took it to be the top of *šá*, but I was wrong.

Line 15 has *PAL-TIL-KI* corresponding to the end of line 11, in no. 649.

Line 16 has *iḳ-ṣu-*(*ru* or *ra* probably) of which the sign like *be* at end of line 11 in no. 649 may be the trace. If so it seems that we are to take it, that the people of Assyria and specially the inhabitants

of the city of Aššur 'kept,' *iḳṣuru*, the *adie*, which we may render by 'fealty.' Here we are clearly in the presence of some rebellion, in which Nabû-riḫtu-uṣur was concerned, whether as a rebel or a faithful servant does not appear. One may suspect, as line 17, *ana Sin-šarr-ibni* corresponds clearly to line 12 of no. 649, *Sin šarribni amêl šuparšaḳ(ia)* that Sin-šarr-ibni was given command of Ašur-etil-ilâni's troops. With him seems to have been associated someone whom the king had made *šaknu* of *Te-(zi)*; see line 12 of no. 649 and our line 18 *šá aškunu*.

The *ittišunu* of line 19 may refer to the joining of battle with the rebels.

Line 20 reads *pa-a e-diš iš-*; Dr Winckler rendered this *machte er gemeinsame sache*. He restored *iš* to *iškunu*. It may however be that *iš* corresponds to the *iš-šak* in line 13 of no. 649.

In line 21 we have *ḳabla û taḫâza* a phrase that reminds one of many other historical accounts of battles. Whether the *kakkê* of line 14, in no. 649 precedes or succeeds this phrase I see no means of determining.

In line 22, we have *ina ḳibit Bêl û Nabû*, 'at the command of Bêl and Nabû' the *bêlê* which comes later clearly refers to these gods, but whether other gods were named no one can say, for the scribe is quite likely to have left a blank after Nabû. I think *ia* was certain to follow *bêlê*, the king would of course say 'my lords.' In line 15, of no. 649, the traces certainly favour the reading *bêlê-ia*, only the traces are quite faint.

Of *bêl* two lower slant strokes are visible, and *meš* is quite likely, of *ia* only *i* and the vertical of *a* are left. It is certainly difficult not to suppose that the king records a victory. Then he probably goes on to say that he 'planned,' *aḫsus* in line 16 of no. 649, the enfranchisement of the estates of Sin-šum-lišir and of another perhaps. With this we may connect the *ša bit ra-(manišu?)* of line 15 in no. 649. What the *ša ittišunu* of our line 24, can refer to is of course a matter of conjecture, perhaps the king said of his generals 'who fought with them.' It may be quite otherwise however.

The long break may be only apparent, as I cannot feel sure how much came between end of obverse and reverse. Nor am I sure that the duplicate really decides the point.

In line 1 of rev. at end *di-kát* may be parallel to the *ḳablu šunu* in line 18 of no. 649. The sign like *lal* after *di-kát* is uncertain, we may really only have the vertical of *šu* and a crack horizontally. If this be correct we should get a value *diklu* for *NISAG* not at all inconsistent with its use in the phrase *ḳablu û taḫâzu*.

It is not unlikely that this document omitted the detailed enumeration of the estates of the beneficiary under the charter. If so, we shall find a precedent in nos. 646, 647 and 648. We may suppose that the detailed list existed on some other of the *adi nîšêšu* tablets.

In line 4, we have *meš* as the end of the king's name.

In line 5, the line certainly began with *ana* and I think it was written with the single horizontal *AŠ.*, *DIL*. Perhaps the traces admit of reading the name Bêl-a-bit-pa-pa-ḫi. Of this only *bit-pa-pa-ḫi* is certain. The other part seems very unusual, but *bit-pa-pa-ḫi* in a name is new to me. He was a *rabkiṣir* and *rabšaḳê* and son of Laḳipu.

The following formula is very full and well preserved.

In line 11, we see that *dikûtu*, 'the call to arms,' was a land due, it is called *dikûtu mâti*.

In line 12, I have written *nî-ri-bi* for *nî-bi-ri* by some lapse of attention.

In line 14, we have undoubtedly *iṣ IK* that is *daltu*, as in line 30 of no. 649. The remaining traces are not very clear and I do not think them worth conjecturing about.

The portions lost from these two fragments should be easily recognisable. The number of lines to the inch, and the words and phrase likely to occur should make it impossible to mistake them. I appeal to any scholars who have noted or copied such pieces as would fit the breaks in these tablets to lose no time in making them known. They must, if they belong to the historical portion, throw much needed light on the reign of Ašurbanipal's son and successor.

911. On a review of the circumstances and data given by this class of document it is remarkable that while the grants as a rule specify the estates granted at some length the three documents nos. 646, 647, 648 merely speak of the fields, plantations, etc. It was natural to suppose that the list of the items of the estate was drawn up and preserved separately. One can hardly otherwise understand the words *aṣṭur ina unki šarrûtia aknûk*: 'I wrote and sealed with the seal of my majesty.' The grants when enumerated are all characterised by the presence of the formula *adi nîšê šu*, differing from the more exact sales or the census lists in that no numbers of the persons in family are appended. These might then suggest that among the very numerous lists which I call *adi nîšêšu* are to be found some which would contain the list for example of the property held by Nabû-šarruṣur in no. 646 and made tax free by the king. Now among these *adi nîšêšu* lists, one no. [741] contains a summary of a very large estate which it declares belongs to Nabûšarruṣur. It goes on to detail another, perhaps equally great, property held by another person

probably. The fact that Nabû-šarr-uṣur is spelt with the same elements and that the writing is very similar indeed leave no reasonable doubt that this list was drawn up at the same date and very likely by the same scribe as no. 646. It seems therefore that this list is a natural and necessary appendix to my book. Whether the second part of this list belongs to the estate of Bulṭai, the grantee in no. 647 or to the unknown grantee in no. 648 I see nothing to decide. At the same time some of my readers will very likely discover reasons that I have overlooked.

It is now rendered probable that the object of the *adi nîšêšu* lists is discovered. As these exist in fair number I thought it desirable to have them all together. Their relation to the proclamations is very close in other respects. It may well be that when the missing fragments are discovered and joined it will turn out that several entered here are not merely lists of property freed by the king from tax and service, but are actually parts of such charters. They are also of great interest from the many personal names they contain and the materials for estimating the distribution of sex, the composite nature of the people, the usual holdings and the class of animals domesticated.

912. The next six numbers have this interest that they belong to the reign of Adad-Nirâri king of Assyria; son of Šamši-Adad, king of Assyria and grandson of Shalmaneser, king of Assyria. To each of these names the addition *PA-LUM* is made, which I take to mean, 'who reigned.' Adadnirari IV, B.C. 810–782.

In no case are they complete and in fact some only preserve a fraction of this preamble. It is very singular that such pieces of documents of so early a date should appear in the Sargonide Archives. It is not certain they did really come from Kouyunjik. The Layard collections seem to have included without mark of origin all the tablets wherever found. Even G. Smith's collections seem to come from all sorts of places.

It has been a cause for incessant watchfulness and a source of endless researching to find if possible some completion of these. As however Dr Bezold would probably not class the other fragments as either proclamations or contracts, the field over which one must extend a search is too wide for one man to undertake. The reader will now be in a position to recognise such fragments when he meets with them. They may be entered perhaps as 'prayers.'

913. No. 651. Beginning of obverse and end of reverse. Six lines to the inch.

This is the only one of the group to give the entire preamble. Dr Bezold published it in full in the *Catalogue*, p. 80. After it comes

a fourth line which only preserves the traces of three characters, the second of which *gi* alone is certain.

Of the reverse eleven lines are partly preserved.

The first line gives *ri-iḫ-zu*, but the *zu* is rather doubtful. Without a context, it is mere guess-work to attempt a rendering.

Then after a division line comes a paragraph of four lines.

The first reads *û Bêl-li'u*, 'and Bêl-li'u.' The sign *zu* here read *li'u* is very like *ir* or *âlu*: in that case the name may well have commenced *Bêl-(âl) Ḫarran* or in some similar way: or *ana bêl âli*.

The next line reads *ištu šarri mâr šarri*, 'from king king's son.' Here many turns may be given to the words, between which without further context it is impossible to decide. We might take it to mean 'from a king who is a king's son,' in contradistinction to a founder of a new dynasty. Or we may separate the words 'from a king or a king's son,' we may link them together as 'from a king, and from a king's son.'

The next line I read *a-na ina pâni ilâni û*(?) *ana*.... I take it *ana ina* is an example of a double preposition used for effect as occasionally in historical passages. It is quite possible to read *anašši*, but the occurrence of a verb in the first person is unusual in this place. It is unlikely to occur anywhere except in stating the grant.

The next line is easier: *a-na ṭâbti da-me-iḳ-ti a-na arkât ûmê*: 'for welfare and graciousness for future days,' that is probably 'to be a source of profit and pleasure for the future.' It is therefore quite thinkable that this may have been a foundation charter of some religious endowment.

The third paragraph contains the sanction implored of the gods. The gods are called upon to see that future kings shall respect this settlement.

The actual words are *niš Ašur, Šamaš, û (ilu) Be(-ir), Iš-tar aš-šú-ri-te, Adad, Nêrgal, Ninip û Igibi, napḫar ilâni an-nu-te rabû-te šá mât Aššur rubu-ú arku-u pi-i dan-ni-te šú-a-tu la u-šam-sak.*

'By Ašur, Šamaš and Bêr, Ištar of Assyria, Adad, Nêrgal, Ninip and Igibi, all these great gods of Assyria (I swear), a future ruler shall not suffer the purport of this settlement to be forgotten.' The word rendered *niš* is here written *MU* as often in such formulae, the phonetic spelling *ni-iš* has already been noted in nos. [646, 647, see vol. III, p. 333]. I have restored *Be-ir* in line 6, as his name usually occurs in this formula: and the tablet shews a trace of *Be*. The reading *Igi-bi* for the writing *AN-VII-BI* is very probable and has usually been adopted, see [Peiser, *K. B.* IV, p. 84] for a defence of it. [See App. C, note 2.] But Dr Winckler's publication of K 3500,

in his *Altorient. Forsch.* II, p. 10 has made it practically certain that one way of reading it was *Sibitti*. As the actual number of named gods preceding it is also seven, I imagine that initially the mere number was meant. In the course of time their septenity became a theme of comment and reverence and actual veneration was paid to the sevenfold god. Finally actual divinity, if one may use such an abstract term, was ascribed and instead of the sevenfold god being an epithet of the sacred seven named, 'The Sevenfold God' became an addition to them. Here the copula *û* forbids our regarding (ilu) Igibi as an epithet of the rest and the occurrence of *napḫar* after the name makes it more certain. It is tempting to imagine some transference of attributes between him and the tribe-father *Egibi*, whose name occurs so often in the Babylonian documents. The name Egibi dates back to very early times indeed.

914. In a still unpublished inscription, Sennacherib apparently on his entry into Babylon, atttempts, as I take it, to set forth his claims to be regarded as a legitimate ruler there by tracing his genealogy back to the early heroes of the common Assyrio-Babylonian race. He enumerates Gilgameš, Eabani, Ḫumbaba, Egiba, as standing at the head of a list which continues through a line of names many of them compounds of Ašur and then reaches the connection between Merodach-Baladan and himself. This points to Egiba having been already a demi-god. It is interesting to note this in connection with the attempts made by Sayce and Hommel to establish Jacob as an early Semitic divinity.

Our document is dated the 26th of Ṭebêtu, B.C. 794–3. Ungnad gives 793 but where [was the] year divided then?

The date is quoted *Ep. Can.* p. 82.

An extract is given *S. A. V.* 4822. The tablet is described in the *Guide*, p. 173, No. 34.

The text was published in transliteration and translation by Oppert, *Doc. Jur.* p. 145 f.

The cuneiform text with transliteration and translation was given by Meissner, *B. A. S.* II, p. 571 f.

Another transliteration and translation were given by Dr Peiser, *K. B.* IV, p. 98 f.

Dr Oppert read the names of the kings as Bin-nirar, Samsi-Bin and Salman-Asir.

At the end of line 3, he read *is* in place of *ma*.

He seems to indicate that some parts of the inscription are lost to the left of the lines, as he gives them, of the reverse. This is not the case.

In rev. line 2, he reads *au sar alu*, rendering it *et rex urbis*. It

is most certainly *bêl* not *šarru*. The *âlu* is quite uncertain, though both Meissner and Peiser give it without question. Meissner read *bêl âli*, Peiser *Bêl-(maḫâzu)* and he suggests that it may be the commencement of Bêl-(maḫazu)-Ḫarrân-uṣur or some similar name.

In line 3, Dr Oppert reads *istu nisu habal* and renders *ex filio*: the conclusion is that he read *amêl* in place of *šarru* and did not see the second *šarru*. Meissner and Peiser are correct.

In line 4, Dr Oppert gives *bel.... dayan ilani*: it is impossible to conjecture what he took the text to be. Meissner and Peiser are correct. Neither of them appears to venture a conjecture as to what follows *ilâni*. I think it is *û*: i.e. *ŠI-LU*: the traces are very uncertain however.

In line 5, Dr Oppert gave *ana num damikte ana li* and renders *ut gloriam super*. Meissner gives the text correctly, read it *a-na-aš-ši ilâni* and rendered '*werde ich erheben die Götter*.' Dr Peiser read *ana ina pâni ilâni* and pointed out that the first person could hardly be here.

In line 6, Dr Oppert reads *sumu ilu Assur ilu Samas ilu Bêli*: here he clearly intends us to understand *šumu*, as so often, to be the rendering of *MU*. He renders *nomen dei*, etc., it should rather be *nomine*. It is clear he recognised the last character as *BE* and read *AB-BE* as *Bêl*. It is no longer certain that *be* was there, but this lends support to my restoration of *Bêr*. Dr Meissner appears to have been unable to see so much as I think I do. He gives the same reading of the text. Dr Peiser however, perhaps accidentally, writes Ašur-Šamaš and like Dr Meissner reads no more than *u*.

In line 7, Dr Oppert gives *ilat Is-tar-Assurite*, *ilu Bin*, *ilu Marduk* (*bar-bar*). Dr Meissner read the text correctly and so Dr Peiser. Dr Meissner in his note, p. 572 points out the *ilu MAŠ-MAŠ* must here be Nêrgal, for Ninip follows. It seems however from a comparison of Nbd 480, 3 and 5 that *ilu MAŠ-MAŠ* was also Ninip.

In line 8, Dr Oppert reads *ilu Ninip* (*bar*) *au ilu XII kur ilani an-nu-te rabuti*. Dr Meissner reads *si*(?)-*bi* for *Igibi*. Dr Peiser reads as I do.

In line 9, Dr Oppert reads *sa Assur rubu arku se dan-ni-te*. He however only renders *quos Assur magnus*. The *arku*, etc., seem to have escaped his notice. The next line also he reads *su-a-tu la yu-sam-ris* and leaves unrendered. Dr Meissner and Dr Peiser read and render as I do except that the former renders *ušamsak* by '*soll vertilgen*,' the latter by '*möge in Vergessenheiten kommen lassen*.'

In the date we all agree, save that Dr Meissner (or his editor) has printed Mu-šel-lim-Ninib as the Eponym's name.

Dr Oppert calls the document 'cet ordre royal' but he goes on to say it has to do with a concession of the sovereign, which takes the form of a private contract, in favour of a religious establishment, in order to propitiate the gods of Assyria. Where the religious 'establishment' comes in, I do not see. It seems to me that some folk are unduly eager to find evil in the deeds of the Assyrian monarch. I think he meant his concession to be, if not for the public benefit, for the well-being and delight of some portion of his subjects and that in perpetuity. That these were priests does not appear, and comparison of other similar texts renders it probable that the concession was the reward of faithful service and real or imaginary benefits received. Dr Oppert does not confer a name on this class of document, Dr Meissner calls them '*Freibriefe*,' Dr Peiser calls them '*Belehnungsurkunde*.'

915. No. 652. Is only a short upper portion, the left hand being gone.

In the first line the end of *ra* is to be seen, followed by *PA-LUM*: in the second line *ši* is followed by Adad and again *PA-LUM*, in the third line Šul-ma-nu is preserved. A glance at the preamble of the last no. will shew at once that the names are the same, the spelling *ni-ra-ra* for *ni-ra-ri* being common. Dr Bezold takes no note of this, but says it is part of a private contract, *Cata.* p. 1578. The seals are, as usually on these documents, a royal personage slaying a rampant lion.

The line rev. 2 reads (*šê in*)-*nu-šú la i-ša-ba-aš* which points to the freedom of an estate from that service which consisted in [the *ilku*?].

In line 3, it is a curious thing to meet the name Tukulti-apil-Êšarra. It may be conjectured that here we have a record of the same concession having been made by an earlier Tiglath-Pileser, or some later king perhaps Tiglath-Pileser III here endorses a concession made by Adad-Nirari. A less likely idea is that Tiglath-Pileser is the name of the grantee.

In line 4, *ana arkât ûmê* 'for the future' is a usual phrase here.

In line 5, comes what seems to point to a deed of sale, *šuatu adi kinnutišu zarpu* 'this with his (or its) domestic property is sold.' The plural form *zarpu* seems to point to an estate or a number of people, in the latter case we should probably have had *šu-nu* in place of *šu*. It is hardly likely that *ana arkât ûmê* is the end of a personal name, though perhaps possible.

In line 6 however the name of the grantee appears pretty certainly to be Sâpu son of Aḫi-Nana. The reading of this last name as A'-na-na, though possible, seems unlikely.

Line 7 appears to read *mârê šu mannu la ekim*. If so the last two lines must mean 'from Sâbu, son of Aḫi-Nana and his sons no one shall take (the above grant).'

In the case of such an imperfect text many conjectures may be made.

In lines 8 and 9 we are probably to read *niš Ašur Adad Bêr Iš-tar Assur-i-tu rubû arkû* (*ša pî danniti šuatu la ušamsak*), 'in the name of Ašur, Adad, Bêr and Ištar of Assyria, a future ruler shall not cause the purport of this settlement to be forgotten.'

On the edge may have been the name of a witness. The mention of Bît-Zamani recalls the days of [Ašur-naṣir-apli].

It also however occurs in letters and in our no. 125, 5.

No. 653. Right hand top corner. Four lines to the inch.

Of the first line only *PA-LUM* is left, and of the second only the same. Of the third line *BAR* = *ašarid*, the end of Shalmaneser's name and *PA-LUM-MA*. So far the traces suggest the same preamble as in the last two. Of the reverse a date is left which is the 22nd of some month in an eponymy of an official whose name ended in *ṭu* and whose district ended in *ni-bi*.

Dr Bezold, *Cata.* p. 479, calls it a 'private contract, probably dated in the Eponymy of Bul-lu-ṭu.' He however queries his own restoration of the date.

Dr Peiser published a transliteration and translation of it, *K. B.* IV, p. 100.

He restored the date *Ba-la-ṭu* which seems to me very probable. The traces I see before *ni-bi* he does not give. If I am right, Balâṭu was of the city Šibanibi. It is pretty certain this is a by-form of [. . .].

The date therefore is B.C. 787.

Dr Peiser in his notes calls attention to the absence of *šarru mât Aššur*. This however is also the case on our last number and probably on the next two. There is nothing but these indications to shew the nature of the document. Dr Peiser however does not hesitate to call this a '*Belehnungsurkunde*' and I agree with him.

916. No. 654. Right hand upper corner. Four lines to the inch[1].

Of the first line only *PA-LUM* is left, of the second Adad, followed by *PA-LUM* and of the third *-nu-ašarid* followed by *PA-LUM-MA*. On the edge are the remains of a fourth line ending in *u*. It is quite certain therefore that we have here the remains of one of the documents of this class.

[1] Dr Johns observes that K 2639 [654] and K 3165 [655] are new joins.—[Ed.]

Neither Dr Bezold nor Dr Peiser seem to have noticed it: the former, *Cata.* p. 461, says it belongs to a private contract.

No. 655. The top edge of a thick tablet.

In this case the first line is completely obliterated. The second contains apparently the end of *si* and Adad. I have omitted the first square bracket which should be after *ú*.

In the third line Šul-ma-nu is clear and certain. Of the first line of rev. the traces which I give are very uncertain and of the second line I can read nothing at all. Dr Bezold speaks of this tablet as being the 'impression of a royal seal.' *Cata.* p. 509. He recognised part of the name Shalmaneser. It is not however a happy description, for one might easily be lead to suppose this was one of those mere impressions of the royal seal which occur in great plenty and are described in the *Guide* [pp. 136 ff.] This appears to be the top left hand corner of the tablet to which K 2844 and K 11454 belong, see the next no.

No. 656. A left hand edge piece. Now that K 2844 has been joined the text is enlarged and made clearer. The conclusion that it really belongs here is amply confirmed. It is now No. 808 = 656 a.

No. 657. Portions only.

The obverse contains traces of 2 lines, *I bît* at the beginning of line 1 seems to indicate estate. In line 2 the end of *inasuḫu* recalls the phrase *šê nusâḫišu lâ inasuḫu*, and strongly points to an estate grant or sale.

On the reverse, line 1 reads *ina urkiš ina matima* which occurs so often in sales, but is consistent with the idea of a grant. Apparently the persons likely to dispute the grant, they would be the sons of the monarch on the one side. We may guess that the monarch's name follows *marê*. Of it however only *bêl* is certain. One may imagine the name to have been Ašur-bêl-ka-la'.

In the next line we appear to read *amelê zarip*, of course if the 'people were sold' we ought to have *zarpu*. Against this we may set the fact that *zarip* is used of a plural nominative. However the notion of selling seems to be rather against a grant.

In line 4 we meet clearly with the grantee (or buyer if it was a sale). He was Abu-ul-i-di, the high priest. His sons are named next, showing that the grant was to be hereditary and *la idabub*, 'shall not interplead.'

In line 5, we have *rubû arkû šá pî danniti šúatum lâ tušamsak*: 'thou future prince who the purport of this settlement shall not cause to be forgotten.' Apparently this is an oblique or polite way of saying,

'thou shalt not.' The appeal to the gods is omitted probably however it is implied.

When I copied it first the wide space between *ú* or *šam* and *sak* made me restore the second *ú* and read *lâ úšamsak* as so generally written. Now I see some traces of *tu* in the space after *la* and so prefer to read as above. The date was in the month of Araḫsamna or Ṭebêtu. The former is the better reading. With such a fragmentary and damaged text one can hardly be certain of the nature of the document. Dr Bezold, *Cata.* p. 1072, hazarded the opinion that it is 'part of a report, or contract.' I incline rather to a grant. The appeal to a future prince could hardly come except from a king.

917. No. 658. Lower half of one side, probably reverse.

The first line probably reads *eḳlî bîtê kirê*, 'fields, houses, plantations.'

The second line most clearly has the name Tukulti-apil-Êšarra: and as the remains of *uzakkima* are at the beginning of the next line followed by *ana* and a personal name, we are pretty sure that we have to do with a concession of freedom from tax and service granted by Tiglath-Pileser to some one unknown.

In line 4 we probably are to read (*šá*) *eḳlê*, *kirê*, *šuatu*, 'from these fields and plantations': the usual formula follows, *šê nusaḫišina* (*lâ innasuḫu*) (*šê*) *innušina lâ* (*išabbaš*). Then comes the usual appeal to the gods *niš Ašur*, *Adad*, etc., *Ištar*, etc. Then in line 9, we have the appeal to the future prince, (*rub*)*û arkû šá pî danni*(*ti*), etc. The remainder of this sentence must have been rather condensed or written over on the edge.

The date was the 15th of Tešrîtu (not Ulûlu as I give in the headline), B.C. 730.

Dr Bezold, *Cata.* p. 1656, says it is 'part of a private contract.'

Dr Peiser gives the text in transliteration and translation, *K. B.* IV, p. 106 ff.

In line 1, however, he takes the first character as the remains of *alpu* and reads *alpê*. Of course it is the end of *GA* and *A-ŠÀ-GA* was written here as at the beginning of line 4. He recognised the name of Tiglath-Pileser III [now IV?].

In line 3, he only gives *ki-ma* and renders '*gleichwie*.' This is of course wrong. In line 5, he did not read *nu*, he got *sa* right, but read *ḫi-ši* as *bu* producing the unrecognisable *sa bu na*. In line 6, he reads *in-nu-ši-na* and suggests in a note that *šê* should be restored before it. Surely with such a hint, he might have seen the drift of the rest better. I will not say of him, as he says of me, that in many places he would have copied better if he had understood what he was

copying. That is only a truism that looks well perhaps in a *critique* addressed to the unlearned. As Dr Bezold said long ago, one is not always bound to see the drift of disconnected characters. To do so is a gift, if it really is in the power of anyone. I am quite content to err in so good company and to feel that my errors will be corrected even if I make them, by such keen eyes and such enlightened intelligence.

In line 10, Dr Peiser did not recognise the traces of the month, but he had not the *Catalogue* before him, as I had. Dr Bezold read the month and I only had to satisfy myself it was there. Dr Peiser most acutely saw through the meaning of the date and restored the Eponymy's name, as I do. Dr Bezold did not recognise the date, which he of course was not bound to do.

Dr Peiser gave the British Museum registration mark wrongly as Rm. 194: it should be Rm II, 194. On his p. xiii, he does not enter this document as a 'Belehnungsurkunde,' which it is. Nor can I find it entered in his Index B at all. He can hardly have regarded it as a 'Sklavenverkauf.'

The day of the month is uncertain, Dr Peiser gives 6, Dr Bezold 9, to me it looks more like 15.

No. 659. Portion out of the middle of obverse.

The first line contains the traces of *apil-ešarra*. This seems more likely to be the end of Tiglath-Pileser's name than an epithet of a god. The next line has apparently *ni-mat-tu rimâni* some reference being made to '*bulls*.' Then come two lines that appear to contain personal names. In line 5 the verb at the end is very likely *ir-ku-su* which points to some sort of dedication. In line 6, the mention of futurity *ana umê aṣâti* and in line 7 the names Mutakkil-Ašur, Tuḳu.... his wife probably and their sons followed by *idabu(b)* are clearly concerned either with a sale or a concession to Mutakkil-Ašur and family. Then in line 9 the long *ú* at the beginning, probably end of *rubû arkû*, *ina mârêia* 'among my sons' points to a royal speaker. The line goes on *šá Ašur i*...., the phrase may be completed by *nambu zikiršu*, 'whom Ašur shall' call to the rule of Assyria. Then in line 10 we have *iksi annie lu*... referring I think to 'this settlement,' though it is not sure what the *iksi* are the remains of.

In the next line after a doubtful *pa-šar* we have the appeal to the gods in usual form: *niš Ašur* (*Šamaš*, *Adad*, etc.), *Ištar of Assyria*. Then comes (*rubû arkû*) *šá pî dan(niti šuatum) la uša(msak)*. With such indications I feel little reason to doubt that we have here a grant by Tiglath-Pileser to the above named. The last two lines may contain part of the date.

Dr Bezold, *Cata.* p. 1028, says it is 'part of a private contract (?)'

In line 8 we may perhaps read *idânu* for *idabub* and line 9 may begin with *šarru arkû*.

918. No. 660. To this fragment has now been joined K 4467: and the so combined text is given as no. 714. I announced this join in vol. I, p. xi. An examination of the text strongly reminded me of something I had read somewhere, but for a long time I could not recall where I had seen another text like it. In the end the indexing of names and words for the glossary recalled K 1989 which Dr Winckler had published in his *Sammlung*, p. 5 of Part II. Later on I copied amongst other historical fragments the text 83–1–18, 345, and the fact that its date completed the traces of the date of K 1989 led me to try whether they would join. This was the case.

Now the tablet is largely complete. It still lacks a top edge, of how many lines one cannot readily estimate. Also about half of fourteen lines are gone in the middle of the tablet, the left halves only being preserved.

The full text is given as no. 809 = 660 a. I had placed Bu 91–5–9, 193, here because of the phrase *u-zak-ki-ma* in line 2, and K 4467 was added because of Dr Winckler's announcement of it as a '*Belehnungsurkunde*.' As a fact, however, we now see it differs in various points from the previous examples.

I append here Dr Bezold's estimates of the separate fragments, and their previous editions.

K 1989, *Cata.* p. 380, is described as 'part of an inscription of Sargon II concerning his buildings in the city of Maganuba.' Dr Bezold gives the date, which is also quoted by G. Smith, *Ep. Canon.* p. 85. Dr Winckler published the full text, in his *Sammlung von Keilschriften*, II, p. 5.

K 4467, *Cata.* p. 635, is said to be 'part of a historical inscription concerning the sons of Aḫulamur.' Dr Winckler, *Orient. Lit. Zeitung*, vol. I, p. 70, made the remark, 'Belehnungsurkunde,' adding however a query.

83–1–18, 425, *Cata.* p. 1889, is said to be 'part of an inscription of Sargon II.' Dr Bezold gives the date, which completes that of K 1989.

Bu. 91–5–9, 193, *Cata.* p. [1946] is described as part of 'a report concerning the distribution of a certain estate, etc.'

It is probable that at the top Sargon wrote his name and titles and perhaps a seal was impressed. The portion still needed to complete the texts may be found among those named in the *Catalogue* as having royal seals.

Dr Br. Meissner, in *M. V. A. G.* 1903, pp. 85–96, devotes an interesting study to this text under the title *Zur Baugeschichte von Dûr-Šarrukîn*. He called attention to the Cylinder Inscription of Sargon, which evidently was closely connected with our text. But as noted above, these are not four separate exemplars nor simply duplicates but actually parts of one and the same tablet. The way in which one text completes the others without repeating any part of them should have shewn this readily enough. The text evidently puzzled Meissner considerably and he naturally enough concluded that the edition was faulty. For the Cylinder Inscription, see D. G. Lyon, *Keilschrifttexte Sargon's*, Leipzig, Hinrichs, 1883. Dr A. Ungnad in his *Assyrische Rechtsurkunden*, no. 10, gives an improved rendering, embodying the results of his collation. But, doubtless, further collation will some day improve the text which is clearly in better condition and our knowledge may also increase, to solve some of the difficulties.

It will be best to discuss the text in no. 809. There may have been one line above that denoted as line 1.

In line 2, Meissner calls my reading *'a-mu*, 'false,' Ungnad alters *LUGAL* to *sa* (?) but accepts *'a-mu* which Meissner thought might be for *mat* in place of *ḪI* and then (*ilu*) A-Šur (for *mu*).

In line 5, Meissner emends *li-'*, for *li-SIK*, at end of line; but Ungnad queries this emendation.

In line 6 I followed Winckler in reading *Nin-ama-an-na*, Meissner suggested *men* for *ama* and Ungnad gives this without question.

In line 7, Meissner restored *ni-du-te*, Ungnad left it uncertain.

In line 8, Winckler gave *di-in-AN* which I corrected to *di-in-ti*. Meissner and Ungnad accepted this; but both restore *na*(*-da-at*) after it. Cyl. 44 certainly has *na-du-u*.

For line 9, Meissner would read *ina ugarišu....*(*iṣ*) *narṭabu šu par-ku-ma*, Ungnad *ina ugarišu errêšu* (?) *šu-ud-ku-ma*.

In line 10, Meissner reads *i-na ta-mir-ti-*(*šu*) and compares Cyl. 37. Ungnad reads *i-na ta-mir-ti....-sa-at nap* (?) *-šat nišê-*(šu?).

In line 11, my reading of *Ninâ* is doubtful. Ungnad gives *mal* (?), and restores *šá mal-ki la-bi-ru-te šá ellamûa bêlût mât Aššur* which admirably precedes line 12, where we have *e-pa-šú*. This is a close parallel to Cyl. 45 which probably restores all line 12.

No. 661. Tolerably complete obverse. Six lines to the inch.

The enumeration of a number of persons *adi nîšê-šu* has already been seen from no. 649 and 650 to be indicative of a grant of freedom. It would be absurd to insist that it could occur in no other connection. When however we read at the end (in line 22 f.): *eklê bîtê û nîšê šunatunu šá Aḫu-dûri....šar mât Aššur uzakkima kî rîmu*, we see that

we are once more concerned with a charter. Moreover we see here an Assyrian name for this concession, *rîmu*. Whether this be the same word as *ri-e-mu* and *ri-i-mu* I am not sure. It clearly means a concession or grant such as we have hitherto had.

A more important question arises; according to the placing of the words and the formulae used in parallel cases we should expect Aḫu-dûri to be the name of the king making the grant and the recipient would come in line 25. The only other possibility is that the name of the king occurred in line 24.

Almost the whole side is filled with names. The reverse or more likely the obverse shews that what has been flaked off was so thin that there is no likelihood of its having been preserved. It must have powdered away. This is all the more mournful, as we should expect to find there definite information whether Aḫu-dûri ever was king and probably also his genealogy.

Dr Bezold's estimate of this document, *Cata.* p. 658, is somewhat different. He takes it to be a 'List of persons, probably officers, "and their people," i.e. soldiers.' There are between fifty and sixty persons named, who with their people, their fields and houses must have formed a tolerably large estate.

No. 662. Right hand lower corner perhaps of reverse. Six to the inch.

Too little is left to give any certain indication of its nature. The presence of two lines ruled across the tablet and the absence of any recognisable formulae make me doubt if it really is a document of the class we are considering. Still as Dr Bezold, *Cata.* p. 959, thought it might be part of a private contract, I felt bound to include it somewhere. The thickness and style of script point rather to a 'proclamation' than a 'contract.' It is dated in B.C. 717. The date is given in the *Catalogue*: where however he takes line 4 as giving the month Nisânu. This is doubtful: as it is separated so far from the Eponymy.

919. No. 663. Fragments of the left half.

Dr Bezold, *Cata.* p. 1087, describes it as 'a fragment of a private contract.'

Although very similar in script to K 6065, this fragment would not join it, until it had previously been joined to K 3049. It is now entered later as 807 = 649 *a*: and is given in transcription under no. 649 above.

No. 664. Upper portion of obverse. Royal seal.

Dr Bezold, *Cata.* p. 508, gives the text. He there gives *šarru* in a line above the text I publish. I do not deny it is there, only I do

not feel sure of it. It is rather unlikely: for the king whose name was written in my line 1 is clearly *šar kiššâti*, also king of Assyria and king of Sumer and Akkad. If the usual formula had been taken, this must be the grandfather of the king whose name was in the first line of all. It is singular that he and his father should not have borne the same titles. It is scarcely likely the scribe wrote these all in one line in lines 1 and 2 and then took two lines for them in lines 3 and 4. One would expect a king to give himself all his titles and omit those of his father and grandfather if he omitted any. However I cannot pretend to know more than I can read.

Dr Winckler, *Orient. Lit. Zeit.* 1, p. 70, says this is a piece of a text such as Meissner had given in *B. A.* II. Dr Meissner mentioned it there, p. 572, as one of the texts he had 'found' with the help of the *Catalogue*. He does not say he had copied it, nor does Dr Winckler. They seem both to have 'found' it in the *Catalogue* and formed their conclusions therefrom. It is not certain that the tablet was a 'proclamation.'

No. 665. Upper portion of obverse. Royal seal.

Dr Bezold, *Cata.* p. 510, considers this 'part of a proclamation (?).' Dr Meissner 'found' it with the help of the *Catalogue*. I am not sure that he copied it. If he had done so I doubt whether he would have included it in his list, *B. A.* II, p. 572. The words in line 2, *ênâte Bêli*, 'the springs of Bêl,' the mention in line 3 of *nikê šá ûm* VIII: 'offerings of the 8th day,' or 'for 8 days': line 4, *karši kabitti* and lastly in line 5 *ana gamirti šu* are all very unlike a 'proclamation.' Still as there was a chance that this might be one of the right sort to place here, I could not exclude it.

920. No. 666[1]. A left hand corner.

The *Catalogue*, p. 467, does not state that this is either a contract or proclamation. It more cautiously states it to be an 'inscription of Sennacherib,' which it is. But in line 2, Sennacherib says *epiš ṣalam*, 'making an image.' So that whatever we have it is most unlikely to be a 'charter.' When then Dr Meissner, *B. A.* II, 572, says that with the help of the *Catalogue* he has found this as a 'Freibrief,' it seems pretty evident that he thought all tablets bearing the 'royal seal' and containing an inscription were of this class. It does not follow. On the other hand I doubt if Dr Meissner copied this.

Cf. Bezold, *Sitzb. Pr. Ak. d. Tr.* 1888, p. 755.

No. 667[1]. Portion of left half.

[1] Dr Johns intended to remove nos. 666 and 667 from this class. They are however left as he originally placed them.—[ED.]

Here again the *Catalogue*, p. 632, only states the text to be an inscription of Sennacherib. Cf. Bezold, *Sitzb. Pr. Akad. d. W.* 1888, p. 755, note 3. This is also given by Dr Meissner, *B. A.* II, 572, as one of his finds in the *Catalogue*. Surely he cannot have seen it. Here we have as before in line 2, *epiš ṣa(lam)*. The traces that come later are not suggestive of a proclamation.

921. No. 668. Part of right hand side.

Dr Bezold, *Cata.* p. 1656, says this is 'part of a proclamation (?).' It is very illegible and damaged.

In line 2, *bît Ašur* is certain. In rev. 1, *ki-tim* may be possible. In the next line the plural of *ṭabû* masc. or sing. seems likely. In line 4 the disconnected characters *e ša ina bîti....âl Mu* (or šé) *-ši-ru* seem clear. In line 5, I read *ma la a....aḫ-ḫa-bil.* In line 6, I read *ku la bi man-ni* and at end of 7 is *a*. These disconnected traces seem to me to leave it quite open what the nature of the document was.

No. 669. Right hand upper corner.

Dr Bezold, *Cata.* p. 637, calls this 'part of a historical inscription, in the form of a proclamation.' Dr Meissner, *B. A.* 572, did not 'find' this text. It is of the style of those we are considering; at end of each of the first three lines is *PA-LUM* and like no. 664, there is a further title at end doubtless *šar mât Šumeri û Akkadi*. Of rev. a mere trace is left.

No. 670. Fragment out of middle.

Dr Bezold, *Cata.* p. 1447, thinks it may be 'part of a proclamation?'

No. 671. Portion out of the middle. Royal seal.

Dr Bezold, *Cata.* p. 1717, considers this 'part of a private contract concerning a sale of land.' The presence of the royal seal, at the top, points to this being part of a proclamation.

The text enumerates a number of homers of land, probably in various districts.

In line 1, the number is uncertain; in line 2, the *ši* is probably end of a name, and the number of homers is 60; in line 3, it is 20; in line 4, it is 30; in line 5, it is 40; in line 6, it is 20. The whole estate therefore was very large.

No. 672. Fragment out of the middle.

Dr Bezold, *Cata.* p. 920, calls it 'part of a list of owners of estates (?) and 'their people.' He conjectures that 'this fragment probably belongs to the same tablet as K 6339.' But as K 6339 has now joined K 6065, etc., this is impossible. The likeness is however so great that one may fairly assume a duplicate.

It consists of a number of names *adi nîšêšu*.

With texts of this class must be included nos. 807 and 808. [See Appendix.]

922. Some of the following fragments are uncertain in character. Dr Johns intended to remove nos. 722, 724, 727, 728, 729, 730 from this class. As he left no note stating where he had decided to place them, they are left in order of their numbering.—[Ed.]

No. 714. The text of K 4467 here given with that of Bu. 91–5–9, 193 is now further restored by the addition of K 1989 and 83–1–18, 425. It is now no. 809 = 660 a.

No. 717, is a mere fragment, either of a private contract or a proclamation.

It is of a reddish brown colour and there are about seven lines to the inch.

It names some persons slaves or 'serfs' and some vegetable gardens: and very likely belongs to no. 741; but does not join it now.

Dr Bezold, *Cata.* p. 345, regarded this tablet as 'uncertain.'

No. 718. [See § 759, vol. III, p. 510.]

No. 720. [See § 562, vol. III, p. 250.]

No. 721 is a small fragment, of a brown colour, with about 4 lines to the inch. It clearly concerned some land, line 1 has *eḳlu*. In line 2, are the remains of *a-di nîšêšu*. The whole was sold *ana gimirtišu*.

Dr Bezold, *Cata.* p. 1059, calls this 'fragment of an historical inscription.'

No. 722 is a fragment of the lower part of a tablet that was clearly a contract, not as Dr Bezold, *Cata.* p. 1091, thought, a letter or report. It is of a reddish brown colour. It contains part of the usual formula of a sale: probably slaves to judge by the plural *laḳḳiu* in line 2. In line 5, we probably have the remains of the word *i-pa-ri-ḳu-u-ni*.

Dr Bezold, *Cata.* p. 1091, calls this 'part of a letter or report.'

No. 723, a fragment of the left half, is scarcely part of a report as Dr Bezold, *Cata.* p. 1153, doubtfully suggested. It has part of the formula of a lease or proclamation.

In line 3 we have *šá ekli*; in line 4, *šê nusâḫišina* and in line 5 *šê innu*. Dr Bezold, *Cata.* p. 1153, calls this 'fragment of a report (?).'

No. 724, a fragment of a contract and sale of some estate for nine minas of bronze by or to Ibni-aḫê. It mentions as boundary the roads to certain cities.

Hence it can hardly be a 'part of a report (?)' as Dr Bezold, *Cata.* p. 1228, fancied it might be.

It is a buff pink colour and has about 5 lines to the inch.

Dr Bezold, *Cata.* p. 1228, calls this 'part of a report (?).'

No. 725. [See § 759, vol. III, p. 510.]

No. 726. A fragment of a contract shaped tablet and not at all like K 8363, as Dr Bezold, *Cata.* p. 1335, makes out. It does mention in the first line *adi nîšê šunu*, but in line 2, has (possibly *buru*) *dannu ina libbi*. In line 3 we have *bît atru kirû* and in line 4 something ending in *-tu ina libbi*. In line 5, seem to be the remains of a name ending in *-epuš*. It is rather thick, over one inch, of a reddish brown colour and has 5 lines to the inch.

No. 727 is a fragment, certainly, of a contract, not of a report as Dr Bezold, *Cata.* p. 1423, gave it. It is of a reddish colour, and has about 7 lines to the inch. It records a sale of an estate, including a field, and slaves, probably to the queen, *amiltu êkalli*. The words *ilki* and *laššu* are part of the ordinary formula of a sale.

No. 728. A mere fragment of the left side of a contract tablet not 'a letter or report' as Dr Bezold, *Cata.* p. 1913, gave. The words *ubta'*(*uni*) and *kaspu gam-*(*mur*) could hardly occur elsewhere than in a contract.

It is noteworthy that the phrase *kaspu gammur* here occurs clearly in clause E, and was probably followed by *ana ešrâte ana bêlêšu* as in no. 198, rev. 3 f. Here we also have clearly in line 4, *ú-ta-ra*.

No. 729. The left hand, not of a letter or report, as Bezold, *Cata.* p. 1923, gave, but of a contract tablet. It is a brown colour, and has about 7 lines to the inch.

The phrase *kaspu ana* (*ešrâti*) *ana bêli*(*su utâr*) occurs in lines 3 and 4. Then came *ina lâ di-*(*nišu dabâbu* (?) *daianu*) *lâ iš*(*mu*). Then came the witnesses.

No. 730. A fragment out of the middle. Dr Bezold, *Cata.* p. 345, regarded it as 'uncertain.' It is black and has about 5 lines to the inch. It contains the ends of four lines of the formula of a sale. We have the words (*gam*)*mur tadin*, *dabâbu laššu*, (*i*)*palkaṭuni*, *ana ešrâte* and *utâr*. There can therefore be no doubt of the nature of the document. It seems to be part of no. 255, but does not join it now.

No. 731. A mere fragment, containing part of a date. The writing is large, about 3 lines to the inch. The tablet was red. This may be part of a charter or proclamation.

923. The next seven fragments are in my opinion parts of the charters or as Dr Bezold calls them proclamations.

The indications on which I rely for this classification are the presence of some characteristic phrases and the style of the writing. Also an indication not to be despised is their unusual thickness.

No. 733. [See § 773, vol. III, p. 535.]

No. 734. A fragment of the left half probably of the reverse. It is a white limy sort of clay and has about 5 lines to the inch.

Dr Bezold, *Cata.* p. 479, thought it was probably part of a report. It contains however the beginnings of eight lines which are a duplicate of no. 646, rev. 22 to 28; of no. 647, rev. 22 to 28; and of 648, rev. 1 and 2. As these phrases occur on no other charters than these, our fragment must belong to a fourth duplicate.

No. 735. A fragment of the right hand lower corner. The colour is a soft pink deepening to red. It has about 5 lines to the inch. It may be part of no. 561.

The remains contain part of the appeal to the gods to protect the receiver of some chartered rights from future encroachment. The gods' names that are left are Ištar and Bêr. In line 6, we have *išimmu*.

The last line contains the remains of a date probably, mentioning Ḳue as the district of which the Eponym was *šaknu*.

No. 736. A fragment out of the middle of a text which was probably a charter or the schedule to one. It speaks of a *bît talpîtu*, of fields in various cities, one being *âl šê* Ḫarmaki. Various names of persons, probably *adi nîšêšu* followed.

The tablet was red and had about 6 lines to the inch.

In line 4, the scribe has put a superfluous vertical after *âl* and before *še*.

No. 737. A fragment out of the middle of a soft pink tablet very likely the same as no. 735. There are about 5 lines to the inch.

This is interesting because it preserves the phrase *dupsikki dikûtu miksi kâri niribi*. It also has a trace of the usual injunctions to the prince, who comes after, in the name of the gods, to observe the stipulations of the charter.

No. 738. A fragment of a white limy clay tablet, with writing about 5 lines to the inch.

Dr Bezold recognised it as 'part of a proclamation of an Assyrian king.' *Cata.* p. 1740. It is not quite clear to me what he meant by the query he attaches after 'king.' Does the great Assyriologist mean that others than kings could issue 'proclamations'? This is true enough, as we find the Queen-Mother at any rate joining with the king in such proclamations. There is however no trace here of any other person acting beside the one who was nominative to the verb *uzakki*. Surely the situation of the land in the city of the Queen-Mother did not lead to the query. Perhaps, however, Dr Bezold doubted whether this was a proclamation at all.

There is very little to interest us beyond the city name, *âl* Šibbu. It is rather unusual to find *aškunma* in the proclamations: but cf. nos. 740, ...

The usual enumerations of parcels of land of so many homers

comes here, in all two hundred homers of land. Then followed the names of the cultivators. I think it not unlikely that this recorded the donation of lands to some temple. This and the next fragment may belong to the same tablet.

No. 739. A fragment of the left half of a tablet of a white [limy] colour. The writing is somewhat larger than the last, about four lines to the inch. It also names the *âl* Šibbi and has the word *uzakki*. It also suggests to me a gift of lands and people to some temple or possibly to the king's mother.

No. 740. A mere fragment of a grey or blackish tablet, containing 8 lines to the inch and suggestive of a similar text to no. 738.

There is no hint whatever of its date or authorship and I am not at all sure it is a proclamation.

THE SCHEDULES

924. The tablets which give the texts nos. 741–752 were copied by me in the hope of finding some traces of a census system in Assyria. They are very similar to what one would expect to be census lists but in my opinion served a slightly different purpose. They are I believe inventories of the estates held by certain persons in certain districts drawn up for the purpose of recording their freedom from the usual taxes and dues. We know from the 'proclamations' that the king was wont to grant a charter to such high officials as had rendered him distinguished service, freeing their estates from the customary liabilities to those calls which constituted their contribution to the public service. The best example of the charters themselves is no. 646 but the comments on the proclamations shew there was a certain variety in the nature and form of these documents. In the cases of nos. 649 and 650 we find the inventory or schedule of the freed estates attached to the charter itself. In nos. 646 and 647 it was certainly separate. Now our no. 741 contains a schedule of the estates owned by Nabû-šarr-uṣur together with their cultivators, summed up in line 30, as 'six houses, a thousand seven hundred homers of land, forty plantations of "lady" palms, two gardens (?), etc.' This must have been a very large estate indeed. Unfortunately the schedule is very incomplete and we are not now in a position to say for certain whether the second portion contained the inventory of the estates belonging to Bulṭai. It seems very probable however that this great landowner was no other than the Nabûšarruṣur, *rabšaḳê* of Ašurbânipal in whose favour the charter, no. 646, was issued. If

my conjecture be correct, this schedule is a necessary appendage to that text. Now as the grant made to Bulṭai, the *rab šekisi* of Ašur-bânipal, in no. 647 is in all respects the duplicate of no. 646, we may expect to find the related schedule on the same tablet as that belonging to no. 646. Moreover we know that no. 648 was another precisely similar grant to these and no. 734 is good ground for supposing there was a fourth. Our tablet actually contained two schedules on the side that is partly preserved and in all probability contained two others on the reverse. Hence we can hardly doubt that it actually is the schedule of the estates freed by Ašurbânipal in B.C. 655. I have succeeded in recognising at least seven fragments of this tablet, which thus gives us the names of a large number of the inhabitants of Assyria at that date. I feel sure that no other fragments of this tablet are among those which I have seen, for I have again and again tried to join them to it. There is no clue to suggest where a fragment belongs, as will readily be recognised on a study of the text. The mere list of a few homers of land and the men who cultivated them with their people will suit any place in the schedule. Other fragments may have been entered of course in other ways in the *Catalogue* and other joins may be discovered. It would be most interesting if they should confirm my hypothesis above.

Apart from this probable relation to the charters, these texts are interesting for the many place names they contain and the indications as to the geography of Assyria at this time. The proper names of persons are curious and instructive. The sorts of estates named and the occupations of the peasantry serve to illustrate other documents. There is no settled plan of treatment, a simple enumeration is all that is aimed at.

925. No. 741 is now about $7\frac{1}{8}$ inches long, $6\frac{1}{2}$ broad and two inches thick. It is written with great care and rather closely, about 8 lines to the inch. One side has come away in very thin flakes so that it will be difficult to restore. So far, I have recognised only K 1749, K 1753, K 1765, K 4291, K 6236, K 9797 and K 11937 as belonging to it. It is of a rich yellow brown colour, and seems where rubbed to take a sort of polish.

The first six lines now preserved were filled with the names of a number of gardeners or planters *amêl NU GIS-SAR*; the lines when complete probably gave the numbers in family, wife, sons, daughters, etc. In the seventh line commences a list of names, clearly of slaves or servants, the number in family being added as so many *napšâti*, or 'souls.' The group in line 13 f. seems to have consisted of three brothers and their mother. In line 15 we seem to have four women,

in line 18, we have a woman and two sons; in line 19, a woman and her three sons. Here also we find a shepherd named: he is a *rî'û LU-MEŠ*, in the next line we have a *rî'û LU-MEŠ*. Here the family consisted of a man and wife and two sons. The estate boasted in all six shepherds, the women being counted in that total. Then came at least four camel-wards with their families. The occupations of the persons, named in line 23, are not recorded. Then come at least two men, weavers of variegated cloth, *ušparê birmi*, and a large number more who may be of the same or allied occupation. The sign in line 26 after Ardi-Banitu is unknown to me, but seems to be used to mean 'ditto.' The summation in line 29, one house, one vegetable garden in *âl* Adia, and Ḳurdi-Nergal, the *ḲA-ṬIN*; seems to be included in that quoted above from line 30, as the whole estate of Nabûšarruṣur.

The next section is divided from the above by a line ruled across the tablet.

The commencement of it shews probably what was the beginning of the other sections.

In line 32 we have the items, 30 homers of land in *âl* Šulmu-ḫalṣâni, 20 homers in *âl* Mat-ru-du (?), 30 homers of land in *âl* Ankitai, 20 homers in *âl* Tul-ra-a..... Then we have one plantation of 'lady' palms in *mât* Singâra, one plantation of 'lady' palms elsewhere, one plantation of 'lady' palms in *âl šê* Nabû-naṣir, one plantation *zamri*. Then follow a list of the 'planters,' *erišê*, with their families, given as so many 'souls.' Four of these 'planters' are specially named and a further list of names may belong to more of the same class. In their case, the occupation is not named. Very likely the schedule followed the same arrangement as the last, but no more is preserved to indicate the items.

The reverse consists solely of the disconnected fragments K 1753 + K 1765 and K 1749, the former was published as no. 465, and need not be repeated, the other is hard to locate but in my opinion certainly does belong somewhere on this side. As will be seen, on comparison of no. 465 with our text, line 32 onwards, it is situated somewhere near the beginning of the section. Probably three or four lines at most, certainly two, preceded it, giving an enumeration of so many homers of land in such and such cities. Then we have the various plantations of 'lady' palms, one in *âl* Pattu...., another in Kalḫa, another in *mât* Zakurra, and yet another in *âl* Kaašiaeri. Then followed the names of the 'planters' as in the last section. K 1749 has only six lines legible, but it was somewhere at the very beginning of a section, as there are remains of a ruled line at the top. It named

at least 'twenty homers of land in *âl šê* Bêl. . . ., one house,' probably in Nineveh: an official seemingly a '*šaḳû šaḳê*,' an *erišu* or 'planter' and four 'souls,' and finally a 'shepherd.' This is clearly of the same nature as the above.

The way in which the 'family' and dependants of the various tenants or servants on the estates are spoken of in this schedule is less usual than the more general style *adi nîšêšu*, 'with his people.' This expression much puzzled the worthy editor of the *Catalogue*, sometimes he thought it meant 'soldiers.'

Of the above fragments K 1749 is entered in the *Catalogue*, p. 344, as probably part of a 'historical text'; K 1753 + K 1765 as 'perhaps a private contract,' K 4291, on p. 614, as a 'list of the estates of noblemen and the names of the places where they were situated'; K 6236, on p. 772 as a 'list of persons, probably to be connected with contributions'; K 9797, on p. 1039, as 'part of a list of names of persons and their trades,' and K 11937, on p. 1207, as a 'fragment of a list of names of persons, etc.'

926. No. 742, is by far the most considerable of these schedules. It is $8\frac{1}{2}$ inches long, 6 inches wide and in the thickest part quite two inches thick. It is a yellowish brick red and there are about six lines to the inch. The style of script is remarkably like no. 646. Some extracts from it are given in *S. A. V.* 6521, 5119.

Owing to its defective state we cannot know for certain which is the obverse, so that I must be excused if I have put the wrong side first. It is so damaged in its lower portion that one can hardly be sure how much more there was. I fancy about three-fifths, or a little more, are preserved.

On the side which I give as obverse the first line seems to have begun with so many homers of land in the city Narkabâti, but there scarcely seems room for so much before the first name on the other side. Yet as that first line is defective at its beginning, I am not obstinate about it. I am not certain of this city name, it is the city of the 'charioteers' and we have several mentions of it. The sign for *âlu* is written with the two little verticals after it which usually are the sign of the dual. This way of writing occurs in several other places, it may be a by-form of Brünnow's no. 940 and if so is probably only another form of the ordinary sign for 'city.' On the other hand it looks more like Brünnow's no. 951 which may be read Kar, a frequent element in town names. This however seems to me less likely.

In the first line also are named two 'planters,' *erišu*, 'with their people,' *adi nîšêšu*. Some more land in the city of Darraska is entered

next, followed by the names of at least three more 'planters.' Then more land in the city Bît-Liḳbiru or Bît-Tašbiru. The names of the two 'planters' which follow are the same as those in line 1. I suppose this means that they had lands which lay partly in one city partly in the other. On the other hand they may equally well be different people. Four other 'planters' are named in this city. Then in line 6 we have 20 homers of land in the city Asâti and one 'planter.' Then 20 homers of land in âl....iaba with one 'planter.' All the above apparently lay in *mât* Ḫalzi Arbaili. Then we have one house at the gate of the god Ḫamri, half a homer of vegetable garden before the Nineveh gate in Arbela. Then come the names of four servants with their people, their occupations not named. Next we have twenty homers of land, plantations of 'lady' palm in the city Ḳabasi or Ḳapsi, in the upper part, *reš*, of Arbela. Also a 'planter with his people.' Then two homers of land and a house before the gate of Nineveh, also a couple of 'planters and their people.' All this was in the *ḳapsi* of Kalḫa. Next we have 60 homers of land in the city Lukummai, in Arapḫa, with two 'planters.' At least 40 homers of land were in *âl šê* Ḫumuti in *mât* Barḫalza with two 'planters.' Then came 40 homers of land in *âl šê* Nûni in *mât* Barḫalza, with two 'planters.' Then another 40 homers of land with one 'planter' and his people in the city Anduli. Next some land in the city Asiḫi with perhaps twelve 'planters' and their people. Then there was some land in the city Kašpi, with three 'planters'; a plantation of 'lady' palms, and two cultivators in the city Iada'i; another plantation with one cultivator in the city of Barzanista and another plantation with three cultivators in the city Tulzanî. There was also a plantation with two cultivators in the city Apsia-ai. Another piece of land, with 'lady' palm, with two cultivators was situated in the city Ispallurê. All the above was in *mât* Ṣalṣalli: or Ninili. Then came some land in *âl šê* Anzale with perhaps ten planters and their families; some land with three planters in a city of which the name ended in ....dirani, with three 'planters'; some more land in the city Ardîzi, with two 'planters' or possibly four. The next district was that of *âl* Kiḫaḫlina (?), in the district of some land unnamed, the name of the plot and its attendants is not preserved: and the tablet ends with traces of *adi nîšêšu*.

The first line of what I take to be the reverse begins now with *erišu adi nîšêšu*, shewing I think that there were some plots of land named, either at the end of the obverse, or here in the first line. With this land two 'planters' are named. I am not sure what is the name of the city in line 3, nor how far we are to go before the next

plot is named. Another plot is certainly named in line 8 with perhaps one 'planter'; another in line 9, also with one planter. In neither case is the name of the city clear. I fancy that in line 10, the city was that of the *amêl GUR-BITI*, written with Brünnow's no. 4654, and *BIT*: or it may be a by-form of Brünnow's no. 4665 which may be read *ušparu* perhaps. Here is given one 'planter.' Then comes a plot of land, four vegetable gardens, in the city Bît-Adad-êreš, with six gardeners. Then we have forty homers of land, three plantations of *zamri* wood in *âl šê* Nabû.... in mât Ḫalaḫḫa. With this went two 'planters' and a gardener (?). A homer and a part of land, in *âl še* Mannulûaḫûa carried with it four planters. Next we have a plot of land in the city of the shepherds of the king's son: with one planter and three other servants all four apparently Ninevites. The next plot had 80 homers of land, and 5 vegetable gardens in the city Irinniḫ. With this went four 'planters' and two 'gardeners.' Sixty homers of land, with three 'planters' were in the city Dûr-Nanâ, a hundred and forty homers of land with six 'planters' were in the city of Bêliḳbi. Some more land with perhaps six 'planters' were in *âl* Sa (?) al-aḫîna. The name of the city in line 32 seems to have ended in Sanimme, and carried with it at least two 'planters.' All this was in the *madbar* or *nadbar* of Kalḫa (?). The next plot was in the city Bazrê of the Sukai, with three 'planters.' Then came one vegetable garden and one house in the city A.... which seems to have belonged to the *amêl ḳatinnu*, as did the last plot in the first section of no. 741. Some more planters and their families followed. I have an impression that the *amêl ḳatinnu* was the steward of the whole property though the name does not occur elsewhere except in nos. 748 and 757, where we have a number of them mentioned.

It appears that as a rule the *amêl PIN*, or *erišu*, and his people went with a plot of fields, simply called *eḳlu*. The exact nature of their cultivation is not entirely clear. The word *erišu* may mean 'irrigator,' and then 'planter' in a general sense. We might render 'farmer,' only that would perhaps imply a different class of tenant. These were surely *glebae adscripti*, 'serfs,' in some senses. It is hard to fix on a rendering that shall not carry European implications with it. As a rule we see, a 'planter,' with his people, counted for about twenty homers of land.

The *amêl NU-GIS-SAR*, or *ikkaru*, is the 'cultivator' attached to a *kirû* or plantation. When this was a plantation of *ŠAM-SAR*, one may render 'vegetable garden' and therefore the cultivator was a 'gardener.' When the plantation consisted of (*iṣu*) *beliṭ* which in default of knowledge, I render 'lady' palm, we can hardly say the

cultivator was a 'vigniard,' unless we know the plant under cultivation was a 'vine.' I imagine it was the date palm, though it has been asserted that the date does not grow so far north. At present I know of no other suggestion as to the plant in question. So 'cultivator,' rather than 'husbandman,' or 'farmer' seems safer. What the plant called (*iṣu*) *zamri* was I do not know either. Here also 'cultivator' seems safer than a more special rendering.

It is rather tantalizing not to know who was the owner of this princely estate. I have tried all the similar fragments again and again without succeeding in finding a 'join.'

927. No. 743. K 3061 is a very considerable fragment, still about 4 inches long and $3\frac{1}{4}$ wide. It is nearly two inches thick and of a whitey-brown colour, turning to pale flesh colour in places. There are about 7 lines to the inch. Dr Bezold oddly enough, *Cata.* p. 500, calls it 'portion of a report (?) concerning public affairs.' Dr Winckler, in *Alt. Or. Lit. Zeit.* vol. 1, p. 61, calls attention to the misleading nature of the description in the *Catalogue*, especially to the assumption that Ṭu'-ia(na) was in *mât* Ḳue. It equally puzzles me to know what Dr Bezold means by 'public affairs' here.

This number has much greater likeness to the charters. The way in which a name followed by *adi nišêšu* is repeated line after line on the reverse has a great resemblance to no. 649, etc. On the other hand both style and script are almost exactly like no. 745. I have however been unable to join any fragment to it as yet.

Most of the lines are incomplete at both ends. We can only make a few extracts.

In line 1, we have mention of some 'lady' palm, and the various plots of land with their situations seem to have been grouped together at the start; the names of the 'serfs' and their people coming later together. The cities or *âl še* of, Šulmu-šarri, Ṭu'iati, etc., are mentioned as being *ana gimirtišu*, 'entirely' in *mât* Ḳue. The rest consists of names usually followed by the sign for 'ditto,' i.e. *adi nišêšu*. If these places were situated in *mât* Ḳue, one thing is perfectly certain, that country had become thoroughly Assyrianised. Nearly all the names of the serfs are pure Assyrian. Paliṭu, Pisandi, Diantaḳume, and a name ending in -Ḫuru are probably foreign.

Again we are left without any indication of the owner of this estate. On the other hand one or two of the names of the 'serfs' or settlers recall Rîmâni-Adad's witnesses. This may well be a mere coincidence.

No. 744. 79–7–8, 310, is a large piece and pierced with holes either to insert pegs, or as was formerly supposed, to allow the escape

of steam. It is still $4\frac{3}{4}$ inches long by 3 broad and $1\frac{3}{4}$ inches thick. It is red in colour and there are between 6 and 7 lines to the inch. I believe it is part of the same tablet as K 8363 and K 9086. These do not join with any certainty. I believe that K 11458 is also part of the same tablet, though the writing is wider apart. Dr Bezold, *Cata.* p. 1724, has already recognised its similarity to those here named. Unfortunately few place names are complete. We can therefore only give a very meagre account of it.

There were 50 homers of land in *âl šê* Ḳanâ-ili, some more in *âl šê* Iakiri, 20 homers in *âl šê* Ni...., more in *âl* Isita...., more in *âl* Langa...., more in *âl šê* Sa'ili, 100 homers in *âl* Ḫu.... and so on. Then followed a quantity of plantations of 'lady' palm in various cities. Then were enumerated a number of 'serfs' *adi nîšêšu*. In my opinion K 9086 continued the right hand lower part of reverse.

No. 745. K 11458 is a tiny fragment so similar to the last that it very likely belongs to it, though it may also belong to K 3061 above. It does not join either. It only gives parts of some names.

928. No. 746. K 10345 and D.T. 55. To this tablet also belong the next two numbers, K 11638 and Rm II, 278 though they do not join. All that is clear about this tablet is that it contained a schedule of estates which one may reasonably suppose either formed part of a charter or was related to it. The marked peculiarity of this tablet is that *EN* is written throughout in place of *a-di* in the phrase *adi nîšêšu*.

As far as the text is preserved there was some land in *âl* Bariḫilu, more in *âl* Samḫarai, two plantations of 'lady' palm, forty homers of land with its attendants, all in the city Tille. Then 70 homers of land with three 'planters,' 40 more with their attendants apparently in Guzana. Then two planters with forty homers of land, one plantation of 'lady' palm probably, in *âl* Apkunu, etc. Here again we note one 'planter' appears to count for twenty homers of land. We have no clue to the occasion or date, nor to the owner of this 'estate.'

No. 747. K 11638. A fragment which belongs to the last number though it does not join it. It mentions two 'planters,' and the city Naṣapi.

No. 748. Rm II, 278. Also belongs to the above.

There was some land in Kar-Ištar, a *ḳaḳḳiru*, a plantation of 'lady' palm, etc., in the city [....], some land in the city Šarru-iddina (?), all in the country Diḳukina. Once more we have mention of the *amêl ḳa-tinnu*.

No. 749. K 13448. A mere fragment which may belong to K 1749

or a similar tablet. It mentions some of the 'planters' on an estate with many 'souls.'

No. 750. Rm 423, is a mere fragment of pink clay with a glazed surface. There are about 7 lines to the inch. It may be part of no. 649, but it does not join anywhere at present. It contains the remains of a few names probably each followed by *adi nîšêšu*.

No. 751. 83–1–18, 714. A fragment, which may belong to some similar tablet.

No. 752. 83–1–18, 459, is a large fragment of a similar schedule or inventory of an estate. It is still $3\frac{5}{8}$ inches long by $2\frac{5}{8}$ broad and $1\frac{7}{8}$ inch thick. It is of a whitey-brown colour and has about 7 lines to the inch.

It names one plantation of 'lady' palm, two vegetable gardens, an *âl šê* in its entirety and a hundred homers of land. Then follow a large number of names *adi nîšêšu*.

929. I think it far from improbable that these fragments join others in the Kouyunjik collection and therefore I have added somewhat to their description in order that others may find it easier to recognise their 'joins.' That I have not done so, is partly due to want of time, partly also doubtless to a certain dullness of perception that is a failing of mine.

Many of the texts which follow are not really contracts at all and are only given here because they were regarded by some as belonging here or because in some cases I have quoted from them. There are some hundreds of lists of objects, animals, offerings, etc., contained in the K. collections which are certainly not contracts, though Strassmaier included such in his great collections of the Later Babylonian Empire. I have copied most of them. They are often very obscure, but should opportunity serve, I hope some day to publish them. They have many points of interest beside the mere names of people and things, which they contain.

No. 756 is nearly complete.

It is evidently a list of building materials, of a sort not uncommon, but in no sense a contract. As Dr Peiser thought it ought to belong to this work, I give it here. The word *mulû* may be the *mulû* of Shalmaneser's obelisk, line 107, see Meissner's *Supp.* p. 58. It may perhaps be some stone or possibly wood: but it is named with silver and sandstone as brought from the Taurus and is most likely a mineral. The word *rûṭu* seems, here also, to denote some sort of measure of length. The stone in line 3 is said to be *III ammati rûṭu rapšu IV šu* and in line 4, ... *rûṭu mulû III ammati rapšu II šu*. Or is it only a quality? Can it mean 'dark coloured'? or 'ordinary'?

No. 759. [See § 775, vol. III, p. 538.]

No. 762 is a fragment out of the middle.

It is hardly a contract but probably part of a letter.

No. 763. [See § 774, vol. III, p. 536.]

No. 765 is an impression of the royal seal on clay.

The circular mass of clay on which the seal was pressed bears at the back the grain of some wooden object, a box perhaps, or possibly the fibre of a papyrus leaf.

What the exact meaning of the inscription is, would be hard to say. Part is lost and the apparent title of Ašurbâni may be only the continuation of the first line. The city name is singular, Papapai.

No. 766 is also an impression of the royal seal on clay.

It reads *ilku šá Šarru-kînu, šar mât Aššur, ana bêl piḫâte iḳimuni*: the *ilku* which Sargon took from the *bêl piḫâti*. Dated the 25th of Ṭebêtu, B.C. 715. For the literature, see *Cata.* p. 1539. As it seems to have been impressed on a piece of coarse cloth, perhaps a sack of corn, we may suppose that *ilku* referred to such grain.

Nos. 767, 768, 769 are also impressions of royal seals on clay.

No. 775 is a piece out of the middle of a white limy clay tablet, writing about 6 lines to the inch.

It probably was part of a schedule of estates connected with some charter. It may however be something quite different.

No. 776. [See § 776, vol. III, p. 540.]

930. No. 777 is complete.

It contains in the first five lines some dimensions, and the rest of the tablet is occupied with a list of animals, but what the connection can be I fail to see, unless we are dealing with the dimensions of a Noah's ark. Dr Bezold, *Cata.* p. 302, seems to consider the dimensions to be those of the animals, which is absurd.

In line 1, we have 390 *ina išten ammat GID-DA*, or '390 cubits long.'

In line 2, we read 150 *ina išten ammat rapšu*, or '150 cubits broad.'

In line 3, we get 660 *ina išten ammat UŠ*, or '660 cubits thick.'

These dimensions can hardly be those of any real building.

Then comes 410 *ina suklim rabîti SAG-KI*, or '410 *suklum rabitu* at the end.' Then 788 *ina suklim rabiti mu-lu-u*, which may mean '788 *suklum rabitu* on the side.' Then follow the names of the animals. I do not see that these last two numbers can correspond in any way with the first three.

The names of the animals are clearly a list of names, for though they are in the plural no numbers are given. They seem to be written ideographically in many cases. We have *imêr A-AB-BA*, separated

by a division mark from *imêr gam-mal-MEŠ*, or *gammalê*. The two names may be meant as equivalents, so that *A-AB-BA* is to be read *gammalu*, 'a camel.' Then we have *imêr KUR-RA-MEŠ*, *imêr KU-DIN-MEŠ*, *imêr GIR-NUN-NA-MEŠ*, *imêr ARDU-MEŠ*. The first of these are *sîsê*, 'horses,' the next is perhaps *kudinnê*, 'mules,' the last are *imêrê*, 'asses.' The third name is not explained by any syllabary or explanatory list as far as I know. The ideogram is not in Brünnow's List. This passage shews conclusively that it is an animal name, not a kind of corn as Dr Bezold, *Cata.* p. [....] thought. Then follow the females of the last section: they are *ŠAL imêr*, *ŠAL imêr KUR-RA*, 'she asses,' 'mares.' As no female mules are named, perhaps a female mule was *GIR-NUN-NA*.

A peculiarity of this tablet is that the scribe turned over from left to right, not from top to bottom as is usually the case with cuneiform tablets.

The reverse begins with *GUD-MEŠ*, *alpê*, 'oxen,' *GUD-LID-MEŠ*, which seems by a comparison of no. [115?] to have been read *alpê lidâni*, *ŠAL SI ŠAL ḪU* a term that appears to mean 'a cow,' and then *GUD LID UD MEŠ*. Then we have *LU ARDU MEŠ*, 'sheep,' *LU ARDU UD ḲI NIM*, *LU MA KAS MEŠ*, *enzê*, 'goats,' *sibit ZU*, *sibit TUR*, *LU ṣu-kar*, *SIK MAŠ MAŠ KAK*, *imêr GAB-ṢAB-NA*, *KA GAB ṢAB-NA*, *TUR-MAŠ-KAK*.

The following 17 fragments were discovered in the British Museum since the issue of the *Catalogue*, and pointed out to me by Mr R. C. Thompson, [at that time] Assistant in the Department of Egyptian and Assyrian Antiquities. They do not appear to join any of the others published in this work.

No. 784 is about $1\frac{1}{2}$ inches long, $2\frac{1}{4}$ inches wide and [...] inch thick, of a brown colour and has just 5 lines to the inch.

In the first line we have *be-liṭ III bu-*, some 'lady palms three wells (?)': next the remains of *kirê šá beliṭ*, 'orchards of lady-palm': 'then thirty fields,' followed by 384, but the noun is lost. The next line begins with *ti*, *kirû ekḷê*, and probably contained a concise summary of the estate. The end of Tiglath Pileser's name, *Ê-šar-ra šar mât Aššur*, occurs in line 5. Hence it is not unlikely that this formed part of a charter of Tiglath Pileser (III?).

No. 785. (See § 563, vol. III, p. 251.]

No. 786 is the left hand lower corner, nearly an inch square, of a grey-black colour.

It contains part of the penalty formula, perhaps attached to a deed of sale. In line 1, we have *I MA-NA*, 'a mina,' of silver possibly,

in the second line occurs the familiar *ana burki*, 'to the treasury'; and line 3, has only *i*, perhaps part of *išakkan*.

No. 787 is part out of the middle [....]; of a brown colour.

The few words preserved are clearly part of a penalty, (*MA*)-*NA kaspi I MA-N*(*A*) *ḫurâṣi*, (*a*)-*na AN-BAR*. (*išakkan*), (*kas*)-*pu a-na X*-(*ate*), (*ana*) *belê*(*šu*) (*utar*).

No. 788 is part out of the middle. It is also part of the penalty formula, (*MA*)-*NA kaspi me* (*su*?), perhaps a phonetic spelling for *manû kaspi LUḪ*; then [....] *plu ana*, probably part of another forfeit. The *AN* in line 1, may be the phonetic ending of *iddan*, or part of a god's name.

No. 789. [See § 759, vol. III, p. 510.]

No. 790. A piece of the left hand edge of the reverse of a pink coloured tablet. It is about $1\frac{1}{8}$ inches long, $\frac{1}{2}$ inch wide and $\frac{1}{8}$ inch thick. It contains 8 lines to the inch.

It preserves the short beginnings of 6 lines, from a list of witnesses.

No. 791. [See § 702, vol. III, p. 444.]

No. 792. [See § 563, vol. III, p. 251.]

931. No. 793. The left hand upper corner of a contract tablet. [....]. The top edge is smooth, the colour a bluish grey. The lines preserved read *ku-um TAK-ŠID-*(*šunu supuršunu*) *iš-kun-nu*. *Ṣu-*(*pur*....) *Ṣu-pur Gab-ba-*(*ru*?). *Naphar II SIS-MEŠ b*(*elê*).... Hence Gabbaru and his brother being sellers impressed their nailmarks in place of their seals.

No. 794. [See § 563, vol. III, p. 252.]

No. 795. Part out of the middle [....]. The colour is grey or drab and the surface convex. The spacing is irregular. Here the scribe appears to have found his space insufficient above the seals, for below the seal space, of which the division line is very distinct, he writes the words that usually occur above it. We have (TAK)-ŠID Adadi-bêl-uṣur, (TAK)-ŠID Ereš-ilu followed clearly by *III amêl bêlê*. Hence beside Adadi-bêl-uṣur and Ereš-ilu, another party was joint owner of the property.

No. 796. [See § 702, vol. III, p. 444.]

No. 797. A mere fragment of the upper edge: [....] dull grey. It has traces of three nailmarks: and on the line below the seal space, *eḳlu ina*. It is therefore presumably a piece of an estate sale.

No. 798. Part of an outer case tablet, about one inch each way: grey drab. It seems in this case that a cloth was wrapped over the inner tablet, before it was enclosed in the outer, doubtless to preserve the writing.

In line 1, only *amêl*, in line 2, *li* and in the other lines the names

of witnesses are partly preserved. The first name was *Sa-ma*...., the second probably Nusku-ilai, the third Aplu-uṣur.

No. 799. A fragment about one inch square: black. It shews traces from three lines of the list of witnesses to a contract. The first name is lost, the second began Aḫu-u...., the third Man-nu-ki.....

No. 800. Part of an outer case and really from the 83–1–18, collection [....]. Of a black colour.

It clearly refers to a loan or advance of some kind: something was advanced *ina pâni* Ilu-ukîn-aḫi, who seems to have had a title *a-na*?, and *ina pâni* Adadi-aplu-iddin, the *šalšu*. It is stipulated that they shall repay it, *iddunu* on the first of Araḫsamna, in Raṣappa.

APPENDIX A

Nos. 803–809

932. No. 803 = 339a, consisting of K 11441 and K 11463, is now about 4 inches long, 4 inches broad, and $1\frac{1}{8}$ inches thick. A dark red brown colour; about 4 lines to the inch.

Of the obverse very little can now be read.

The reverse begins with úpišma and yields the following text:

1 *ú-piš-ma ina libbi* 4 *TIK-UN* 10 *MA-NA kaspi*
2 *ištu pa-an ÁŠ-ŠUR-EN-BAB il-ki*
3 *kas-pu ga-am-mur ta-din*
4 *ina libbi ú-šal-li*
5 *imêr eḳli ina libbi ḳab-li-e*
6 40 (?) *imêr eḳli ina âl Bît-ša-aš-še-ri*
7 *MEŠ IS-SAR* 7 *ZI-MEŠ IS-SAR*
8 *SIS-e napḫar* 10 *ZI*
9 *sa*
10 *SAR ina lib-bi*
11 *šá AN-ŠI-DU-êreš*
12 *kaspu AN-IM-ṢAB-GAB*
13 *il-ḳi*
14 *UN-MEŠ-šú-na-tu-nu*
15 *imêr ri mu-ti*
16 *ina TUR*

No. 804 = 441a, now consists of K 3146, K 7379, K 7400 and K 13192. It is now $2\frac{1}{4}$ inches long, $2\frac{1}{8}$ inches wide and $1\frac{1}{8}$ inches thick. On the obverse the lines run about 8 to the inch, on the reverse only 6 to the inch. It is a dull red colour and combines nos. 441, 560 and 582.

It is evidently a deed of sale of an estate consisting of a field whose boundaries are partly given in the first two lines, and some slaves male and female. The buyer is an interesting personage, the lady Matitu, daughter of Sennacherib and sister of Esarhaddon. As both kings are styled 'king of Assyria' it was certainly effected during the reign of Esarhaddon. There appear to have been two or more sellers. The unusual penalty on the lower edge has already been referred to [vol. III, p. 344]. There are traces of five names of witnesses, but the date is lost.

No. 805 = 490a consists now of K 3610, K 7330, and K 13114, it is a flake off the reverse of an orange yellow tablet. The size is about $3\frac{1}{4}$ inches long, $2\frac{5}{8}$ inches broad and rather less than $\frac{1}{8}$ inch thick. It has 6 lines of writing to the inch.

It preserves the end of the formula of a sale and great part of the list of witnesses. It seems just possible that no. 490 is part of the same tablet, but there is no actual join.

No. 806 = 626a now consists of K 13112, Sm 189, Sm 347, and 82–3–23, 87. The colour is a dirty drab. It is divided into 5 sections, apparently recording the property or endowments of some temple.

Now that these tablets are joined to no. 626 we have a very much larger document and its character is completely changed. According to lines 12 and rev. 2 it seemed probable we had to do with a lease. There was nothing to indicate that no. 626 might not be a contract and as Dr Bezold, *Cata.* p. 1387, thought it was either a contract or stipulation concerning certain fields, I was in duty bound to include it. That it has no seals nor witnesses is against the former supposition and I can see no stipulations in the text as far as I have got it complete. An extract is given, *S. A. V.* 927.

933. No. 807 = 649a consists of K 3409, K 6065, K 6223, K 6339, K 8856, K 10431 and K 10727. It is now 7 inches long, nearly 5 inches wide and $1\frac{5}{8}$ inches thick. It is of a curiously perishable material apparently obtained by grinding up already burnt clay and making it into a paste. The colour is a very vivid red.

Further notes on 807, dealing with No. 649 in conjunction with No. 650.

In line 1, a trace of *ik* is preserved before AN-MEŠ, on no. 650 *ik* alone is preserved.

In line 2, Ašur was written AN-ḪI but only Ḫi is preserved, then KAK-A is certain. Thus the king, who granted the charter, was a son of Ašurbanipal. On no. 650 only *KAK* is preserved.

In line 3, Esarhaddon's name AN-ḪI-PAP-AŠ is complete except part of *AN*, on no. 650 all the line after TUR-TUR and a little of

AN is preserved. Hence there is no doubt whatever to which king these two charters should be assigned. Further no. 650 in line 4 of rev. preserves the end of the king's name *MEŠ*.

Line 4, the first is *ul* only, though neither preserves the full sign. Here the last sign is the beginning of *nam*, no. 650 preserves it all and add *mu-ši-*, with a space for one large or two small characters. I restore *šu*. This line therefore read *ultu abi banûa illiku nam-mušišu*.

In line 5, there is not space for more than one long or two short characters before *la*, the second character if there were two ended in a vertical. I restore TIŠ-KU read *ana-ku*. No. 650 has space for that and then a trace of *la*. Then comes *lâ u-rab-ba-an-ni ma* (?) *iš....pa-an-ni.....* Here *ma* seems to have been followed by *diš* making *madiš*. The sign between *iš* and *pa* had a vertical and a long horizontal, the rest being broken out, I restore ME, i.e. *šip*, or *ši*. On no. 650 only the last *-anni* is left, but it is followed by *Kabtú*. This seems to have been all; though there is room for one more character.

In line 6, there may have been two signs before AN, the last ended in a vertical. Then *ul* is certain, *aḫ-su-us ma* seems to have followed. Then after a break with room for four characters *ka-ša-an-ni* is clear and two short horizontals. No. 650 has a trace of AN with room for two signs before it, then a break followed by a clear *ka-šu-an-ni* and *ṭe-e-*, which I restore *ṭemu*. There was hardly room for more.

In line 7, there was one sign perhaps before the name, then after the determinative TIŠ, AN probably followed. The name clearly was Sin-šum-lîšir. The title AMEL *ràb šaḳê* AMEL, seems certain. Both SAG and the second AMEL have only left traces. After a long break PA appears. No. 650 gives the name without any sign before it, with a different spelling IS for SI-DI, both read *lîšir*, the AMEL *ràb šaḳê* is certain, but is followed by *bêl*. After a break it gives AD-KAK not I-TIŠ-KAK. These signs were probably read *abi bâni-(ia)*. The trace PA on no. 807 seems to be followed by a trace of KAD. Hence I think the name AN-PA-KAD-PAP was written there, i.e. *Nabû-riḫtu-uṣur*. The two tablets may have had different texts here.

In line 8, no. 807, has GU-ZA AD-*ba-ni-ia šal-me-iš*. There was room for one sign like *ana*, or *ina*, then of course IS before GU-ZA. Hence I read *ina kussi abi bânîa šalmeš*. Of course a verb like *ittušib* followed. But there are no more reliable traces left on this line. On no. 650 there was space for three characters, the last ending in a

vertical. Then *ki-ma* AD *id*, a break of two characters, then *dan*, *ra* follows, then a trace of *me*, followed [by] a trace of *ni*. Then clearly *ka* and room for two or three characters. Here it seems certain that a different text was inscribed. On the other hand line 9 seems to preserve the same text as line 8 of no. 807. Here only one character preceded IS-GU-ZA AD-KAK-*ia*....*meš ina* IS-GU-ZA..... This I read (*ina*) *kussi abi bânîa* (*šal*) *meš ina kussi*..... The scribe seems to have repeated *ina kussi* after *šalmeš*, but the signs after IS are very indistinct and may have been erased. There is no trace left of ŠAL and the space is wide for one character. Perhaps the scribe wrote *ina šalmeš*.

On no. 807 line 9 reads ....*ṣi-ḫi-ri-ia ma-ṣar-tu* followed by part of *šarru*. Then comes a long break followed by *ip-tal-la-ḫu*. On no. 650, line 10 has clearly *nîšê* (*mât*) *Aššur* (KI) TUR-U then a long break. This I read *nîšê Aššur ṣiḫru û* (*rabû*). Whether any of this came originally before line 9 of no. 807 is hard to say. But no. 650, line 11, has *ina* TUR-*ia ma-ṣar-ti*, which clearly corresponds to line 9 of no. 807. The *iptallaḫu* of line 9, on no. 807, appears in line 12 of no. 650 and there begins the line.

Our line 10 begins with *nu*, line 13 of no. 650 has *Arku-nu*, read *nu* for ú. In our case the *arku* must have been separated from *nu* by a somewhat wide space. Then follows the full name *Nabû riḫtu uṣur* and a long break after which ....ŠI-*tu e-pu-*.... which I restore *abikta epušu*. Here ŠI may be only *me* and *pu* is perhaps *te*. Hence the restoration is doubtful. No. 650 in line 14 gives *ša Nabû*...., which I take to be *ša Nabû-riḫtu-uṣur*, but this seems to show a different text.

In line 11, we may read *nîšê mât Aššur* (KI) *û nîšê* PAL-TIL-(KI), of which no. 650 preserves PAL-TIL-(KI) in line 15. After a long break, no. 807 goes on *a-di-e-ma* followed by the traces of *iḳ*. This line 16 of no. 650 shows to have been part of *iḳṣuru* probably. But no. 650 has space for nearly a whole line more, while *iḳ-su-ru* must have ended line 11.

Line 12 had space for two or three characters which from no. 650, line 17, I restore and read *a-na* (*m*) AN-XXX-MAN-KAK AMEL *šu-par-šaḳ-*(*ia*), or *ana sin-šar-ibni* (*amêl*) *šut-šaḳîa*. For this no. 650 only gives the first five characters. Then follows, after a long break, *amêl šakin âlu Te*...., of which no. 650 has preserved nothing at all. But in line 18, no. 650 gives *šá aškunu* which would suit well, as the king probably states that 'he set' these officials in their office. In line 19, no. 650 gives *ittišunu*, read *šu* for *šú*. Of this no. 807 gives no trace. What to make of the first traces in line 13, after a

break of 9 or 10 characters, I do not now see. At the end of the line appears *iš šak(ka-nu)*, which corresponds to the *pa-a ediš iš....* of line 20, on no. 650.

Line 14 has only preserved KU-MEŠ with a vertical before, which I take to be the trace of IS, thus giving *kakkê*. The traces of the next line are not clear except *ša bît ra....* which recalls the *ša bît ramânišu* of no. 646, etc. Of the next line only *ma e*, then a break, and *i-na* appear. In line 17 we read after a break of seven or eight characters *aḫ-su-us*, again a break, then *bir-me ú.....* Line 18 has DUG-GA after a break of four characters, then a break of two characters, *a-lak-ti-šu-un*, a break and then *ina ḳablišunu*.

To this passage no. 650 contributes in line 21, *ḳablu u taḫâzu*, in line 22, *ina ḳibit Bêl Nabû*, room for two or three more gods, then *bêlê*. In line 23, we get *sin-šum-lîšir amêl ràb šaḳia û.....* Then a break of half a line. In line 24, we read *ša ittišunu* and another break. Of the two lines at the lower part only scattered signs may be read doubtfully, *bêl*, later *šunu*, then *bi-bi*, or *ḳu*, in the last line once *Ašur*. There were exactly 26 lines on the obverse of no. 650. At the top edge of reverse are traces of IM then about 13 lines are completely gone. Nothing further can be gathered from this tablet as to the history.

In line 19 of no. 807, we clearly have a summary of the gift of the charter. I think we may restore *(âlu ana gimir)-ti eḳlê kirê bîtâte nîšê...inšunu*. It seems likely that this or a similar line ended the obverse of no. 650.

After a division line, on no. 807, in lines 20–28 of obverse and lines 1–23 of reverse there followed a specification of the fields, gardens, people, etc., to which the charter granted exemptions from imposts. At the end of line 23 the name was clearly Ašur-etil-ilâni, as the first word of the next line gives *uzakki*. Here again no. 650 comes to our aid. What is preserved of rev. line 1 was probably part of a proper name. For *di* read *pa*. The name may have been Nabû-riḫtu..... Instead of *lal* perhaps we might read *PAP*. At the end of line 2, the *mi* appears so, it may be a part of a proper name of a serf with his people.

Line 4 clearly corresponds to the end of line 23 on no. 807 and we may suppose that there also the king's name was followed by *šar mât* Aššur (KI). Then both read *uzakkima a-na*. Then follows the name of the beneficiary. On no. 807 this is lost, but the title is *ràb kiṣir*. On no. 5 the name may be *Bêl* (?) *abit-papaḫi*, *ràb kiṣir*, *ràb šaḳê*, *mâr Lakipi*. Then follows, on no. 650, *ina kunukki šarrûtišu šá lâ šunne iknukma idnišu*. This is absent from no. 807.

No. 807: cf. K 4289, no. 650.

Ašur-etil-ilâni (*šar mât Aššur Pa-LUM*
mâr Ašur-bani-apal (*šar mât Aššur Pa-LUM*
mâr Ašur-aḫ-iddina (*šar mât Aššur Pa-LUM-MA*

---

ultu abu ba-nu-ú-a il-li-ku nam-mu-ši-šu
-la-ú rab-ba-an-ni-ma la pa-an-ni (*kab-li*)
an tu ul aḫ su us ma ka-ša-an-ni ne-
Sin-šum-lîšir (= *SI-DI*) *amêl rab-*(*šaḳ bel*) *-pa- kak-*
(GIŠ) GU-ZA *abá ba-ni-ia šal-me-iš, par*
ṣi-ḫi-ri-ia ma-ṣar-tu i- ip-til-la-ḫu
-nu Nabû-ri-iḫ-tu-uṣur tu e-te-
mât Ašur-KI û nîšê pal-til-KI iḳṣura a-di-e ma
Sin-šar-ibni (*or epuš*) *amêl šú-par-šak amêl ša mât al še-*
iš-šak
ku-meš
pi ša bit ra
i-na še
(*a*?)*iḫ su us bir-me ú*
tab a-lak-ti šun ina ḳabal šunu
šú-ti eḳlê kirê bîtê in-šu-nu

List of fields, gardens, etc., along with their people.

napḫar ma eklê bîtê kirê nîšê Ašur-etil-ilani šar mât Aššur
úzakkima ana amêl rab kiṣir amêl rab šaḳ
ša eklê sa-ḫi-ši-na
še IN-NU šu
û nîsêšu a-na dup-sik-ki di-ku-
ina ekurrâte a-na eššu (?)
ina mi-ik-si bab kal ša
ina elippi dalti (?) *sibti....*
rubû arkû ina mârê-
a-na be-lut
ni-iš Ašur-
ša pi-i
ilâni rabûti

These combine K 3409, K 6065, K 6223, K 6339, K 8856, K 10431, K 10727 and K 4289.

Winckler published K 6223 (part 807) and K 6332 (part 605), *A. O. F.* II, pp. 4–5.

934. No. 808 = 656a now consists of K 2844 and K 11454, K 3165, being probably part of the same tablet though not actually joining it. The joined fragments now form a piece $3\frac{5}{8}$ inches long, $2\frac{3}{4}$ broad and $1\frac{1}{8}$ thick. The colour is reddish brown.

It is a 'proclamation' or charter granted probably by Adad-Nirari to an official of his whose name ends in *bêlia*, unless my reading is wrong. He was an *amêl ša reš*, and the usual formula of these charters is used. Unfortunately the text is too damaged to be sure of much. The estate probably lay in or near Kalḫa.

No. 809 = 660a consists of K 1989, K 4467, 83–1–18, 45; and Bu 91–5–9, 193. The colour is black [....].

In some respects the document is unusual. It commemorates Sargon II's foundation of Dûr-Šarrukîn, the modern Khorsabad, and is partly historical. Its special purpose seems to have been to record the re-endowment of the temple of [Êa] at Dûr-Šarrukîn.

APPENDIX B

Note of joins made June, 1914.

Suppt. 267 + Suppt. 174

185 + 261 (try if Suppt. 182 joins also)

197 + 264 now wants top right hand, reverse is destroyed.

450 + 624

201[1] + 315

Try Suppt. 407 on Suppt. 174.

APPENDIX C

Note 1. Dr Johns' brilliant conjecture as stated on p. 66, has now been confirmed by a passage in V.A.T. 10,001 (edited by Schroeder, *Keilschrifttexte aus Assur verschiedenen Inhalts*) col. II, ll. 13–14, which establishes the meaning 'lot' for *pûru*, reading *ù šá šanîte qâtišu ištu aḫêšu pûršu iṣalli* 'and for his other portion he shall cast his lot with his brothers.' [G. R. D.]

Note 2. The reading Igi-bi referred to, p. 184, is rejected by Belser in *Beitr. z. Ass.* vol. II, p. 171 and Jastrow, *Rel. Bab. u. Ass.*, vol. I, p. 173. [G. R. D.]

[1] This number may be 281.—[Ed.]

INDEX

PLACE NAMES

A denotes that the place is called *alu* in the original
M ,, ,, ,, ,, *mâtu* ,, ,,
N ,, ,, *naru* is prefixed to the name
P ,, ,, *amêlu* is prefixed, meaning a tribe or people
S ,, ,, *šâdu* is prefixed; but in many cases this may denote a country, *mâtu*
V ,, ,, *alu šê* is prefixed.

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GLOSSARY

EDITOR'S PREFACE

"N.B. To be put back for further consideration: as each sheet goes to the printer, verify references and see that each word quoted is entered under its proper root." Thus Dr Johns prefaced for his own guidance the opening page of the glossary. It has proved impossible for others to do what he had planned to do himself; no Assyriologist has time to devote to such a task, and the references have not been verified.

It is entirely owing to the scholarly and generous help of Mr G. R. DRIVER that the publication of this glossary has proved feasible. The unfinished MS. was in places left confused, and in the very limited time at his command Mr Driver has arranged the unplaced notes and references under their proper headings, work that could only be carried out by an expert Assyriologist. He has also in many instances substituted Brünnow's numbers where Dr Johns had left cuneiform signs.

Notwithstanding Mr Driver's invaluable help the work of the editor has been far from easy. Much copying and re-arranging had to be done, and mistakes must inevitably have crept in. For well-known words the number of references has been rigorously curtailed, an *etc.* being added where this has been done.

It will be observed that references are given by Dr Johns to some tablets not published in the earlier volumes, and to chapters on Animalia, Clothing, Offerings to the Gods, etc. The tablets were intended for an enlarged edition of Volume I. and the chapters were written for an additional volume. As it is not impossible that these volumes may yet be published with the glossary of words dealing with those special subjects, prepared by Dr Johns, a few of the references to them have been allowed to stand. A list of the additional tablets will be found on pp. 238–9.

It is with great hesitation, and in response to the wish and advice of a number of scholars, that this glossary is published. Mistakes will no doubt be found for which the author is not responsible, and also the work lacks the "further consideration" and careful revision he would have given it.

A few pencilled notes added by Dr Johns at a later date are indicated by an asterisk.

A. S. JOHNS.

AUTHOR'S NOTE

IT is my purpose to enter here all the more important places in which each word will be found in our documents. There will be added also such other places as seemed to me to illustrate the meaning or to record some interesting fact. There is no attempt at completeness. Mere determinatives are not entered as a rule, there is no list of places where the determinative indicating a proper name will be found. An attempt is, however, made to classify and enter separately the various uses of such homophones as *ša* and *šá*. Such a study was needed, as a natural tendency to overlook these differences has led to some confusion. The chief object is to render each word easily found and to enter it once. The cross references will, it is hoped, make it difficult to miss finding the word. The arrangement follows that in Delitzsch's *Handwörterbuch*[1]: but the derivatives are also put in their alphabetical place with a reference to their primitive. This should save trouble in some cases. A reference is often added to the section where a discussion will be found. The elements found in the proper names are most of them given here under their roots, but further reference to Tallqvist *A.P.N.* is also recommended. The meanings attached to the words are not intended to include all the significations which the word may have outside these documents. This glossary is only a supplement to the ordinary Lexicons, dealing chiefly with the technical terms of a distinct class of literature. Hence nothing controversial is implied by assigning to a word a different sense from that given in the older Lexicons.

In order to render the transliterations consistent, I have adopted the excellent system elaborated by Professor Delitzsch

[1] The alphabetical arrangement has been considerably altered by Mr Driver.—[Ed.]

and have added a few conventions on the same lines. It may not however be superfluous to point out that these accents do not mark any difference of pronunciation, thus *pir* and *pír* are pronounced exactly alike, but represent different cuneiform signs. I have retained the letter *e*, not because I regard it as representing a different vowel sound from *i*, but to save an additional accent. The Assyrian scribes certainly used the two signs interchangeably. The significance of this may easily be over-rated. The Assyrian was not more consistent in his spelling than English writers of the Elizabethan period. To charge him with ignorance or indifference would be unfair. A certain latitude in spelling was not yet a fault, rather do the scribes seem to have taken a pride in shewing their mastery of letters by presenting a variety of forms. Still it may well be that a certain amount of misapprehension underlay some orthographic expedients. Especially in presenting foreign names there was a tendency to assimilate the form of the word to something that would suggest Semitic ideas. Also the co-existence of similar words in their own tongue seems to have embarrassed the scribes at times. The opposite tendency, to use different forms to distinguish the different senses in which a word may be used, can perhaps be traced in a few cases.

PECULIARITIES OF SCRIPT

160, R. 11 for

172, 1

= 324, R. 3, cf. obv. 4

476, R. 1

476, R. 7

477, R. 2

1 R. 5 and often for *ardu*

294

294

often

for

for *SE.* K. 629

for *UM* 63, 4

for 365, 2; cf. =

for *DUP* 416, R.E. 1

omitted before personal names, 1159, 2

ḳu omitted by scribe, 495, 4

In many words an initial is dropped, e.g. *lapanu* || *alappanu*

EXCEPTIONAL PHONETIC VALUES

za-ib read *ṣab*, 64 R. 12

ur has value *ir* 102 R. 4; 103 R.E. 3

DOUBTFUL DERIVATIONS

isibi 90, B.E. 1. [Cf. *e-si-bi* under **esipu**]

usallu 399, 4; 444, 7; 445, 6; 469, 4.

utame 168, 5

atni 680, B.E. 1

iṯḫisi 623, R. 5

itidi 293, 3

REGISTER OF ADDITIONAL TABLETS REFERRED TO IN THIS GLOSSARY—INCLUDING NEW JOINS MADE BY DR JOHNS

King 1902–5–10			
33 Suppt.	33	=A.D.D.	1151
King 1904–10–9			
13 Suppt.	50		1152
21	58		1153
29	66		1154
31	68		1155
43	80		1156
44	81		1157
46	83		1158
56	93		1159
57	94		1160
57	94		1161
58	95		1162
62	99		1163
98	134		1164
104	140		1165
124	159		1166
133	168		1167
135	170		1168
136	171		1169
139	174		1170
238	267		,,
140	175		1171
141	176		1172
143	178		1173
144	179		1174
145	180		1175
147	182		1176
150	185		,,
230	261		,,
236	261		,,
240	261		,,
148	183		1177
149	184		1178
161	195		1179
162	196		1180

King 1904–10–9			
163 Suppt.	197	=A.D.D.	1181
247	274		,,
164	198		1182
165	199		1183
166	200		1184
167	201		1185
294	315		,,
194	201		,,
235	201		,,
251	201		,,
252	201		,,
258	201		,,
264	201		,,
309	201		,,
312	201		,,
313	332		,,
348	201		,,
394	201		,,
396	201		,,
398	201		,,
399	201		,,
400	201		,,
178	212		1186
179	212		1187
180	213		1188
181	214		1189
182	215		1190
183	—		1191
187	219		1192
188	220		1193
189	221		1194
190	222		1195
192	224		1196
299	320		,,
193	225		1197
195	226		1198

King 1904-10-9

197	Suppt.	228	=A.D.D. 1199
198		229	1200
199		230	1201
200		231	1202
265		—	„
209		240	1203
218		249	1204
231		262	1205
272		262	„
376		—	„
253		278	1206
(Bab.) 266		288	1207
267		289	1208
275		296	1209
(Bab.?) 278		299	1210
286		307	1211
293		314	1212
310		330	1213
311		331	1214
314		333	1215
316		335	1216
320		339	1217
322		341	1218
335		353	1219
351		366	1220
369		381	1221
373		385	1222
374		386	1223
375		387	1224
377		388	1225
379		390	1226
380		391	1227
381		392	1228
382		393	1229
378 (9?)		390	1230
382 (?)		393	„
383		394	1231
385		396	1232
386		397	1233
387		398	1234
393		404	1235
395		405	1236
397		406	1237
401		407	1238
403		409	1239

Th. 1905-4-9

43	Suppt.	456	=A.D.D. 1240
44		457	1241
45		458	1242
232		634	„
46		459	1243
47		460	1244
48		461	1245
49		462	1246
70		480	1247
76		486	1248
152		561	1249
153		562	1250
353		753	1251
356		756	1252
403		773	1253

King 1904-10-9

14383	933	1254
14554	1104	1255
14567	1117	1256
14597	1148	1257
14992	—	1258
15050	1584	1259
15052	1586	1260
14973	1507	C. 1261
15071	—	C. 1262
15073	—	C. 1263
15075	—	1264
15094	1628	C. 1265
15182	1715	C. 1266
15183	1716	C. 1267
15206	1737	C. 1268
15265	1796	C. 1269
15308	1840	C. 1270
15331	1863	C. 1271
15420	1952	C. 1272
15421	1953	C. 1273
15424	1956	C. 1274
16058	2590	C. 1275
16627	—	C. 1276
16628	—	C. 1277
16629	—	C. 1278
16630	—	C. 1279
16632	—	1280

GLOSSARY

A =aplu (*q.v.*)

ai, *A-A*, used after *ḲA* distributive; 149, 5: see *ḲA* also

ai, *a-a*, 'never,' 646, R. 28; 647, R. 28

aiumma, *a-a-um-ma*, 809, 13

A-AN, determinative, distributive, cf. *TA-A-AN*

uanti, *ú-an-ti*, 976, 10, 'read now *ú-il-ti*'*

aba, *A-BA*, 1164, R. 10; 1166, R. 16; 1167, R. 19; 1176, R. 9; 1222, R. 4; 1241, R.E. 2; 912, cf. § 153, R. 3; *ràb aba*, 857, I. 39; 1070, 5... Šum-uṣur
Doc. Jur. p. 163, *praeses*: generally *milu*
aba of king of Babylon, 869, IV. 8; 987, I. 3; 993, III². 4
aba of Queen, 185, R.E. 1
aba of Queen Mother, 428, R. 10
aba of Palace, 207, R. 6; 261, R. 11; 362, 2; 1077, I. 34; 832, 14; 1077, I. 35; K. 1274, K. 538, 15
aba of Temple, 575, R. 7
aba mâti, 318, R. 18; 623, R. 16; 711, R. 16; 872, R. 2; 993, III. 14; K. 175, 547; 56, R. 4, *šanû*
aba tukulti, 1036, II. 4
aba Sukalli, 161, 13
aba ràb baṭḳi, 1036, II. 26
aba bêl paḫâti of Dûr-Sargon, 27, 3
aba ràb MU, 1036, I. 13
aba ràb NI-MEŠ, 1036, I. 23
aba mâr šarri, 1153, R. 6
aba ràb urâti, 1036, III. 10
ša pâni êkalli, 1036, II. 18
ša pikiltate, 922, IV. 11
ràb šâḳê, 815, I. 3
House of Ašur-li', 444, 2
bît ešši, 1165, R. 6; K. 1048; *H.A. B.L.* p. 185
Arabḫa, 468, R. 11
Ninâ, 58, R. 2

aba (contd)
aba of *ḫazânu* of Nineveh, 814, 15
aba Armai, Aramaic scribe, 179, R. 2; 193, R. 9; 207, R. 5; 448, L.E. 2; 607, R. 3; 782, 3; of Crown Prince, 385, R. 13
f. plu. *aba* (*MEŠ*) *Arma*(*ite*), 827, 2
aba Muṣurai, Egyptian scribe, 324, B.E. 1; 851, IV. 3, 4, 5, 6, 7
aba ṣâbit duppi, see *duppu*, 1152, R. 10; 1242, R. 15
aba ṣâbit egirti, see *egirtu*
aba ṣâbit danniti, see *dannitu*
aba ṣâbit (?), 75, R. 17; 236, R. 11; 238, R. 19; 612, R.E. 2
aba ṣâbit IM, see *duppu*
aba (plu.) *A-BA-MEŠ*, 769, R. 5; 816, 2; 835, 2; 836, 3; 851, II. 16; 860, I. 20; 981, R. II. 9
aba simply, 208, R. 16; 297, R. 14; 315, R. 5; 614; 391, R. 19; 618, R.E. 3; 358, R.E. 4; 987, I. 3; 912, 3; 230, R. 14; 236, R. 14; 236, R. 11; 857, II. 40
ràb aba, 66, R. 1; 444, R. 11; 448, R. 11, 12

abâbu
ebbu [ ]
ibbiate, 960, I. 2, 11, II. 2, III. 2, IV. 2; 961, 7, R. 6; 979, 6; 1078, 10, epithet of *aklê*
ib-ba-te, 930, III. 12
ib-bi, 930, R. IV. 6; or is this a material? 'lapis lazuli'?

AB-BA =*irrišu*, K. 50, I. 24
=*nasîku*, K. 4207, § 182
403, L.E. 1

abu =*epu*, *Das Getreide*, p. 68

abu, *AD* (827) R. 7; 889, 5, 11, 16, R. 9
AD-MEŠ, 823, R. 8 (*ni*)
abi banûa, 649, 4, 8; 650, 8, 9
AD-šu ša, 993, III. 18
AD-šu, 827, R. 7; 773, R. 4

abû
abûtu, 646, R. 16; 647, R. 16
abubu, *a-bu-bi*, 829, III. 4 'not flood'*
abâlu [see *wabâlu*, p. 278]
abullu, *KA-GAL* 77; 418, 7; 619, 4; 649, R. 812, 9, 10; 949, R. 2
ḳatâtē šá abulli, 917, II. 16
ubuli or **upulu**, situation, *ina ú-bu-li*, 1167, 9, 11
abnu, *TAḲ*
abnu zakpu, 414, 11
TAḲ i-ga
abusatu
bît a-bu-sa-te, 326, 6; 343, 9 *M.D.O.G.* XXV. 4; 3 pp. (by Adad-nirâri I.)*
abḳallu
ebêru, 'to cross over'
ebir, 691, 7
nîbiru, *ni-bi-ri* gen. 'ferry,' 'crossing,' 646, R. 3; 650, R. 12
ebûru, 370, R. 6
abarakku, *ŠI-UM*, see *tukultu*, § 138
705, 3; 843, 5; 853, I. 2; 854, 6, 7, 17; 859, 3; 860, I. 6; 1036, 4; (of *ummi šarri*) 857, I. 24; 928, I. 8; 953, II. 15; 1020, 5; 1040, 3; 1046, I. 1; 1072, 4; K. 771; 981, R. II. 7; (of *Bît Ašur*) 952, R. III. 8
of Ḫarrân, 981, R. II. 7
of *rabû*, 1000, R. 1; 1007, 5; 1013, 9; *rabê* gen. 1024, 14; 1036, 4
f. *ŠI-UM-MEŠ*, 828, 5
ubsatu, *ub-sa-a-te*, 981, R. II. 8
abutu, *a-bu-tu*, 1039, III. 2
agâgu
uggatu ug-gat, 646, R. 30; 647, R. 30
agânu, אַגָּן = 'crater' Talmudic, אַגָּן 'a bason,' 'bowl,' Heb. occurs in O. [H. D. 8b]
a-gâ-nu, 244, 15; 1038, I. 9
a-ga-ni, 481, 7; 1162, 13; 1182, 6
a-gan-ni, 436, R. 6; 474, R. 4
a-ga-na-a-te, plu. 963, 8 *eri*
a-ga-na-MEŠ, 1023, 6 (x)
agâru, *ig-ru-u-ni*, 105, 4 or from *garû*
igru, *ig-ru-te*, 1041, R. 4
igar, 469, R. 3 for *purki* probably
A-KAR, 330, 4; 778, 9, 11, 13; 809, 30
ú-ga-ri, 809, 9
egirtu, 60, R. 7; 230, R. 12; 869, IV. 6; 1062, R. 6; 944, III. 7; 1076, I. 10
plu. *e-gir-ra-MEŠ-te*, *egirrate*, 419, 10
aba šabit egirtu, 60, R. 7; 230, R. 12
e-gir-a-te, 944, R. II. 5
edu, *ÁŠ* 'one,' 'alone'
e-diš, adv. 'alone,' 650, 20
idu, *ID*
ID. MEŠ, 941, VII. 6
adû, 'time'
adî, plu.
adê ša šarri, 62, 5; 117, R. 4; 476, R. 2
bêl adê, 'a loyal subject' (*H.A.B.L.* see p. 601), K. 677, 7
udina, adv. 'as yet,' 686, R. 4
adi, *A-DU*
a-di, 324, 6; 326, 3, 4; 328, 3; 329, 3; 330, 3; 331, 4 (bis); 332, 3; 338, 3; 385, 2; 425, R. 2; 437, 4; 471, 2; 474, 12, R. 1; 481, 8; 517, 1; 627, 4 (bis); 647, 11; 648, 14; 667, R. 1; 712, 2; 929, 11; 927, II. 6; 814, 5; 885, 2
A-DU, 325, 4; 473, 10; 625, 8; 695, 4, 5
EN=adi, 1077, VII. 11, VIII. 34; 1245, R. 3 (*EN-MAT-šu=adi rubê šu*)
a-di='in addition to,' 1245, 2
adi gušûrê, 'with the beams,' 1153, 4; 1152, 7; 1153, 4
adi dalâti, 'with the doors,' 1053, 4
adi eli, 443, 10
adi šumma, 481, 8
adi nîšêšu, 'with his people,' 75, R. 8; 255, 2, 3, 4; 459; 806, 9; 465, 5; 627, 4; 649, R. 1 (and often), 650, R. 2; 661, 1; 672
adi eḳlêšunu, etc. 59, 8; 164, 7; 673, 1 (and often)
adi IM-RI, 321, 2
A-DU rubêšu, see *rubû*, 113, 2
adi rubêšu, see *rubû*, 66, R. 6; 98, R. 2; 101, R. 3
adi ma'iadušu, 102, R. 5
adi 'up to'
adi ûmî 1 *arḫi*, 'till the first of the month,' 166, R. 3; 712, 2

adû
adi (contd)
ADU mitḫar, 'to its' [.....] 127, 6
ADU libbi arḫi, 'till the middle of the month,' 695, R. 1
adi limmi (or *eli*), 927, II. 6
adi 10 *šikle*, 92, 4
adi kinnitišu, 66, R. 3; 652, R. 6
adi (*KU*) *sartišina*, 120, 2; 164, 3, 8, R. 3
adi sartišu, 105, R. 2
adi sartiša, 94, 3
adi, 'for'
adi 4 *ûmê*, 'for four days,' 100, 5
adi 10 *ûmê*, 72, 6, R. 6; 89, B.E. 1
adi balâṭûni, 76, 5; 77, 3; 1243, 2
adi ûmê ša X balṭûni
udû, 2 *karpat ú-di-e ḫab-bur*, 1020, 1; *udû* = 'sack' in Torczyner[1]
ú-di-e, 932, 11
ú-di-e, 1039, III. 3
adagullum, *a-da-gul-lum*, 1041, R. 8
udînu, *I u-di-ni* (P.N. ?), 680, R. 3
u-din(?)nu-ni, 680, R. 8
adirtu, *a-dir-tú*, 966, I. 5
eššu, *BIL BÍL*
BIL, 675, R. 24; 1005, R. 11; 1012, R. 7; 1035, R. 3
BIL-MEŠ, 1095, 14; 1030, R. 9
kiṣir eššu, see *kiṣru BIL*, 853, 1. 6; 854, 10
bît eššu, see *bîtu*
KUR eššu, see *êkallu*
ginû eššu, see *ginû*
eššutu, *eš-šú-tu*, 930, R. III. 14
eš-šiš, 809, 17
ezêzu
ezzu GU-LA, 310, R. 5, epithet of a bow, prob. *ezzitu*
ezêbu
e-zib, 'beside' or 'beyond' adv. 1194, 21
uznu, *uz-ni*, 809, 15
I aḫu, *ŠEŠ*, *PAP*
brothers sold with slave, *PAP-MEŠ-šu*, 447, 5, 7
brother sold with slave, *PAP-šu*, 241, 6
PAP-MEŠ ŠU-ŠÁ, 928, III. 8
ŠEŠ-MEŠ-šu, 231, 4
I aḫu (contd)
brother of, *ŠEŠ-šu ša*, 326, R. 9; 1194, 1; *šá*
PAP-šu ša, 377, R. 8
ŠEŠ-šu, 640, 2; 675, R. 15; 1152, R. 8; 230, 4; 244, 1; 249, 2; 265, 1; 420, 5; 421, 7; 911, 3, 5
PAP-šú šá, (815) VII. 3
PAP-šu, 1248, R. 7
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ŠEŠ-šu, 618, R. 2; in families, 911, 3, 5
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a-ḫu-šu [ ]
a-ḫu-šú, 85, 8
PAP-MEŠ-šu, 187, 10; 198, 15; 206, 15; 239, 10; 284, 12; 372, 5; 386, 14; 477, 7; 479, 6; 508, R. 3; 779, 12 [etc.]
PAP-MEŠ-šú, 172, 14
ŠEŠ-MEŠ-šu, 181, 12; 213, 11; 238, 17; 260, 13; 325, B.E. 1; 334, R. 2; 356, 15; 413, R. 4; 417, 7; 426, R. 3; 427, 18; 428, R. 2; 503, 7; 521, R. 5; 77, 5 [etc.]
ŠEŠ-ME-šu, 1155, 7
ŠEŠ-MEŠ-šú
PAP-MEŠ-šunu, 173, 16; 196, 11; 211, R. 1; 233, R. 1; 247, 13; 318, B.E. 4; 361, R. 2; 374, R. 3; 389, R. 3; 405, 8; 441, 11; 448, B.E. 2; 459, 1; 474, 5; 596, R. 1; 643, R. 10
ŠEŠ-MEŠ-šunu, 418, R. 5; 419, R. 5
plurals, 471, B.E. 3; 556, 7; 384, 14; 391, R. 1; 473, 17; 500, 6; 212, 6; 562, 4
singular, 468, 15
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ŠEŠ-MEŠ-šu, 210, R. 4; 313, R. 5; 413, R. 5
seller's brother's sons as litigants, *A-PAP-MEŠ-šu*, 446, B.E. 2

I aḫu
seller's etc. (contd)
A-MEŠ-PAP-MEŠ-šunu, 318, R. 1
TUR-PAP-MEŠ-šu, 210, R. 2; 213, 12; 234, 16; 249, R. 3; 357, B.E. 1; 360, 16; 405, R. 3; 426, R. 3; 427, R. 2; 428, R. 2; 477, 7; 508, R. 4; 471, R. 1
TUR-MEŠ-PAP-MEŠ-šu, 307, R. 2
TUR-PAP-MEŠ-šunu, 361, R. 2; 405, 8; 473, 17
TUR-PAP-MEŠ-šú, 450, 7
TUR-ŠEŠ-MEŠ-šu, 260, 13; 310, 18; 503, 7; 244, 11; 308, B.E. 3; 334, R. 2; 391, R. 1
TUR-ŠEŠ-MEŠ-šunu, 271, R. 4; 418, R. 5; 419, R. 5; 474, 5
TUR-MEŠ-ŠEŠ-MEŠ-šu, 263, 9; 356, 15
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uncle as litigant, *ŠEŠ-AD-šu*, 641, 12
cousin as litigant, *TUR-ŠEŠ-AD-šu*, 641, 13
Aḫu rabû, *ŠEŠ-GAL*, a god
= *AN-MAŠ-MAŠ* = 'eldest brother,' = *mašmašu* = *Šamaš*, III. R. 69, No. 5. But *MAŠ-MAŠ* = *SID-LAM-TA-UD-DU-A* = *LUGAL-GIR-RA*, side figures of Nêrgal. Note for *MAŠ* = *aḫu* that *aḫu* also = 'half,' *aḫi kaspi* = 'half the money,' *Nbd.* 299; Cyrus, 228, *Nbd.* 996; *aḫat kaspi*, Dar. *S.A.V.* 7616
aḫâtu, *NIN*
aḫâtsu, 911, 5; 891, 14, 17
aḫâtsa ša, 'sister of,' 70, R. 7; 245, 8
aḫâtišunu ša, 'sister of,' 640, 8
aḫâtsu ša, 'sister of,' 208, 3
aḫâtišu, 246, 5; 447, 7
aḫâtešu, 'sisters,' 231, 5
sisters as litigants, *NIN-MEŠ-šu*, 562, 4
apil aḫâti, 864, 4
II aḫu, 'side'
a-ḫi, 646, R. 17; 647, R. 17
II aḫu (contd)
aḫamiš
aḫaiš, *eštu pâni aḫaiš*, 'mutually,' 155, 6
aḫaiš, *eštu pâni aḫiše*, 'mutually,' 780, 8
a-ḫa-iš, 'mutually,' 491, R. 5
aḫâzu uḫḫuzu SI, 978, II. 11
ina a-ḫu-la-a, 'beyond,' 889, R. 4
aḫâru
i-ḫa-ru, 911, 11
uḫ-ḫar (‖ to *utâr*), 436, R. 9; 474, R. 7
eṭêru
u-ṭu-ru, 155, 6; 780, 8
akî, 'like,' 'according to'
akî maḫiri, 'according to market price,' 124, B.E. 1; 125, 6
akî PA-AL, 492, 4
I akâlu, 'to send,' 'write,' *H.W.B.* p. 55 b
amêlu aklu
amêlu PA, plu. *amêlê PA-MEŠ*, 814, 11 (815, VII. 29, 31 or is it end of *mukîl apate*?)
akiltu, *a-kil-tu*, 'account,' specially 'account of expenditure,' 'expenditure,' opp. *ummu*, 953, II. 1; III. 5, 6, IV. 10; V. 3; 970, II. 10?; 997, R. 2; 1133, R. 3
(*a*)-*kil-tu* (*rim-tu*?), 1009, R. 4?; 1133, R. 6
II akâlu, *KÚ* (Br. No. 882), 'to eat,' 'to enjoy possession of,' used of both eating and drinking in sense 'enjoy'
ikkal, *KÚ*, 436, R. 6; 474, R. 3; 481, 7, in O
KÚ-MEŠ, *ekulûni* (?), 1014, R. 3 'to enjoy the usufruct,' *eḳlu*, *mêrišê*
ikkal [ ]
KÚ, 69, B.E. 2; 70, R.E. 1; 81, R. 1; 83, 8, R. 1; 88, R. 2; 621, R. 7; 622, 7; 623, R. 11, 14; 625, 18; 628, 12; 629, 14; 630, R. 5; 633, 5; 634, R. 8; 1154, 3; 1169, R. 6
ekal, 73, 6; 74, 5 (*ḳal-e*), 622, 9; 680, 4, R. 3, 5; 755, R. 6
ikkalûni, *KÚ-u-ni*, 62, R. 2
KÚ, 757, 7
âkilu, in phrase *âkil ḳarṣi*
a-kil, 646, R. 15; 647, R. 15
akâlu, *ŠA*, 'food,' 1077, VII. 22; 1078,

II akâlu (contd)
9, 10; 1023, 11; 1129, 2 (?); in *ša = aklu ḳadutu*, 1004, 11, 7 *ḲA gini* (11 *ḲA* or 7 *ḲA*); 1006, R. 4, 1 Pt. R. 1, Kt., § 226; 1061, 3; 1068, R. 3
akâlê (wrong form = *aklî*), *ŠA-MEŠ*, 1006, R. (1) 3; 1007, 10; 1036, I. 24, IV. 21; 1032, 1, 3; 1055, 1; 1077, I. 17, 28, 30, VII. 18, 20, VIII. 12, 18, 25, 32; 1061, 1, 3, R. 3 etc.; 1058, 1; 1078, 9; 1005, 10; 1008, 11; 1010, 10; 1011, 6; 1012, 7; 1013, 13, R. 11; 1015, 5; 1018, 8; 1019, 12; 1021, R. 3; 1030, 10; 1032, 1, 3; 1030, 3; 922, IV. 10; 1077, I. 18, 29, 31, II. 13, VII. 18, 20, VIII. 12, 18, 25, 32
a-kul-la-šu, 1036, I. 19, II. 25, III. 8, 27
aklu, ditto
aklu dannu [*GAR.* (Br. No. 11943)], 1004, 10? (7); 1013, 13 (5); 1008, 10 restored; 1018, 10 restored; 1027, 6 restored
ak-li dan-ni, 1003, 7; 1007, 9 (6); 1013, R. 10; 1030, R. 6; 1005, 9 (7); 1010, 9 (7); 1012, 6 (6); 1015, 5 (7); 1019, 12 (7); 1007, 9 (6); 1011, 6 (6)
ak-li, 1077, I. 30; VII. 19; 968, 2 (5); 1028, ? restored B.E. 2 (7)
amêl nâdin akli, *SE-ŠA*; see that ideogram
akullu (*išu*) *akulli*, 349, 6
bîtu ša a-kul-li, 349, 5, 6, 15; 340, 8
ša gi-ni, 1004, 11
ša meš ginê, 1003, 8; 1005, R. 9
gi-ni-e, 10 restored, 11 *gini-i*; 1007 10; 1008, 11 *ginie*; 1012, 7 restored; 1011, 6; *ginie*, 1012, R. 3; 1014, 13 restored; R. 6 *ginie*
ša-meš gi-ni-e, 1015, R. 8, 11; 1018, 8 *gini-i*; 1015, 5 *gi-ni-e*
ša-meš gi-ni-e, 1019, R. 11 (*gi-ni-i*)
ša-meš gi-ni-e, 1021, R. 3; opp. *ginê*
ša-meš gi-ni-e, *gini-e*, 1030, 10, R. 7
ša-meš gi-ni-e, *gi-ni-e*, 1013, R. 6
ša-meš gi-ni-e, *gi-ni-e*, 1010, 10
ša-meš gi-ni-e, *gi-ni-i*, 1010, R. 13
GAR, *gi-ni-e*, 1077, VII. 22

II akâlu (contd)
ŠA ḳa-du-tu, 1003, 8 restored; 1005, 11 restored; 1004, 12; 1006, R. 4; 1007, B.E. 1; 1008, 12; 1011, 7; 1012, 8 restored; 1010, 10, R. 14; 1012, R. 4; 1013, 14, R. 7, 11; 1015, 6 *-te*; 1018, 9; 1019, 12, R. 13; 1021, R. 4; 1022, 1 restored; 1030, 11, R. 8; 1025, 4 restored
ŠA omitted before *ḳadutu*, 1015, R. 9
ŠA-MEŠ ḳadutu, 1013, R. 11
ŠA-MEŠ di-ri, 1012, R. 6; *DIR*, 1015, R. 9; 1019, R. 12; *DIR-ri*, 1030, R. 9; *me-di-ri*, 1010, R. 14; *me-dir*, 1005, R. 10
ŠA-akli danni, 1016, R. 1 restored; 1013, R. 10
a-kul..., 1077, VII. 11
a..., 1077, VIII. 34
ŠA ak-li, 1025, 3 restored
ŠA pa..., 1025, 5
ŠA be-ri, 1013, R. 7
BAR I ḲA ŠA-MEŠ šamaššammi, 1010, R. 5
BAR ŠA-MEŠ širiat, 1003, R. 6; 1017, R. 5; 1024, R. 6
BAR I ḲA ŠA-MEŠ širiat, 1022, R. 6; 1018, R. 9 restored
BAR I ḲA ŠA-MEŠ ša IṢ KI GEŠ-TIN, 1013, R. 5
ŠA še-ru, 1023, 9
aklu, *amêlu PA*
amêlê PA-MEŠ, 814, 11; (815), VII. 7
êkallu, *Ê-GAL*, 'palace,' 591, R. 3; 646, R. 20, 29; 647, 16, R. 20, 29; 691, R. 9; 694, 6; 953, II. 17; 955, 4; 1036, IV. 25; 967, I. 8; 989, R. 1; 1014, R. 5; 820, 7; 981, R. II. 2?; 1069, R. 1
KUR [Br. No. 7386] = *êkallu*, 953, II. 3, 4, 6, 7
Ê-GAL, 989, R 1 (*êkallî labiri*)
Ê-GAL BIL, *êkallî ešši*, 675, R. 24
officials of
ŠAL-LAT Ê-GAL, *šallat êkalli*, Queen Consort, 675, R. 23; 1036, II. 29
GAL-Ê-GAL, *rab êkalli*, 575, R. 6; 640, R. 5, 6; 642, R. 16, R.E. 1

êkallu (contd)
ŠAḲ ša ŠI Ê-GAL, šâḳu ša pâni êkalli, 575, R. 5
ša ŠI Ê-GAL, ša pâni êkalli, 'who is over the palace,' 464, R. 4; 1036, II. 12, 17, III. 2, IV. 28; K. 1089, 5 [?], cf. § 213
ša ŠI Ê-GAL šanî, ša pâni êkalli šanî, 'who is over the second palace,' 1036, II. 8
šalšu ša êkalli, 'šalšu of the palace,' 694, 6; 625, R. 10; 1036, III. 13
GAL ki-ṣir-MEŠ Ê-GAL, ràb kiṣrê êkalli, 1036, III. 20
NU GIŠ-SAR Ê-GAL, 'palace gardener,' 1077, I. 13
KU KA-SAR ša êkalli, 'Master of the wardrobe'
mukîl alpê ša êkalli, 358, 3
UŠ-PAR ša êkalli, 'palace weaver,' 469, R. 8
ṢAB-MEŠ ṣâbê, 'palace servants,' 608, R. 2
ê. ḳabal ali, 953, II. 16
mâr êkalli, 816, 6; 1046, R. 6; 806, R. 12 (her weaver)
ŠAL êkalli, 287, 7; 316, 6; 627, 7; 998, 6; 999, R. 2; 1000, R. 1; 1036, II. 29; 1060, II. 1; 1014, B.E. 1; 1035, R. 17; 827, R. 10
her *bîtu*, 953, II. 5
pâni êkalli, 1153, R. 7
KUR=êkalli in *ràb SE-GAR šá mâti*, 1077, R. II. 17
rab BI luppi êkalli, 1036, III. 4
ràb MU šá êkalli, 1077, I. 23
Ă-BA êkalli, 1077, I. 35

ekimu
ekim, 652, R. 7
ik-ki-mu, 641, 11

uknu, *LA-GIN*, 'lapis lazuli,' 426, R. 8; 498, 10

A-KU-SI, food or drink
ḳarpat mazû ša A-KU-SI, 1003, 7; 1004, 8; 1005, 8; 1026, 8; 1017, 3 (?)
ḳarpat mazû šá A-KU-SI, 1007, 8; 1011, 4; 1018, 7; 1015, 4; 1021, R. 2
ḳarpat mazû A-KU-SI, 1009, 9; 1012, 5; 1019, 11; 1026, 7; 1030, 9

A-KU-SI (contd)
restored; 1008, 8; 1013, 12; 1024, 5

ikkaru
i-ka-ri, 842 (?); between cols. I. and II.; § 143

êkurru
Ê-KUR, 646, R. 29; 647, R. 29; 809, R. 8; 1069, II. 3
plu. *Ê-KUR-MEŠ* [ ]
e-kur-ra-MEŠ, 1077, VIII. 1

ak-ka-iš (mil?) *kaspi*, 930, II. 12

elû
elâni, 'raise' point of law
e-la-an-ni, 252, 7; 372, 6; 436, 9, 14; 471, R. 3; 472, 2; 473, 20; 489, R. 2; 506, 7, B.E. 3
e-la-a-ni, 418, R. 6; 618, R. 3; 474, 8
e-la-an-nu, 612, B.E. 1
e-la-a-a-ni, 419, R. 6
e-lê-li-a, 1076, I. 4; 'deprived (me?)'
adj. *elû* 1 *e-lu-u*, 1091, 5
bîtu AN-TA, 329, 4; 340, 10
eli, MUḪ, 'upon,' 644, 7; 1047, 8, R. 1; 1013, R. 13, over; 1189, R. 14; 'against' an agreement, 640, 13
adi eli, place, 443, 10
ištu eli, 676, 6
ÁŠ MUḪ, 930, R. III. 10; 913, R. 5
a-na eli, 882, 4; 'concerning,' 1076, 2
ina eli, 'upon,' of a pledge, 67, 3; place, 'a grave,' 321, 7; 'a stream,' 513, R.E. 2
'to,' 67, B.E. 3; 102, 8; 103, 5; 468, 8; 1041, 3, 6, 10; 997, 5; 'a borrower,' 61, 3; 155, 3; in Babylonian *ina muḫḫi* denotes the person to whom a loan is made, *B.A.S.* III. p. 393
'concerning,' 105, 3; 163, 3; 160, 6
'on,' of responsibility, or charge, 68, R. 4; 66, R. 5; 61, 8; 63, R. 1
'on board' a ship, 468, 7
'for,' in return for, 69, R. 1; 70, R.E. 1; 81, R. 3; 83, R. 2
'next,' in place, 58, 6; 382, 8; 391, 11
'on account of,' 386, L.E. 1; 646, R. 15; 647, 12, R. 15
uncertain, 680, L.E. 3; 112, 1; 233, 6; 679, L.E. 2; 680, 11; 461, 3

elû (contd)
amêl ša êli bîti, 'over the house,' *i.e.* the palace, 31, R. 5; 77, R. 6; 209, 5; 260, R. 5, 6; 284, 2; 326, 9, R. 11; 412, 9, R. 10; 575, R. 8; 642, R. 13, § 126
amêl ša êli bît šarrâni, 48, R. 4; 49, R. 2
amêl ša êli bît apil šarri, 640, R. 7
amêl ša êli ali, 'over the city,' 237, R. 7; 285, 5, § 126
amêl ša êli ḳatâtê, 618, R. 9
amêl ša êli kiṣatê, 112, R. 2, § 194
amêl ša êli suḳî, 161, 1 (?)
ul-lu-ú, 809, R. 9
sêlu, *še-'-lu*, 809, R. 9
mulû, see *malû*?
âlu, *ER*, 'city,' 'place of settled dwelling,' 'town,' 'hamlet,' 809, 16; frequent as determinative before town names: also before *šê*, the *âl šê* denoting a 'farm' [*A.D.B.* pp. 8 f.], 812, 2, 3, 5, 8, 9, 10, B.E. 3, R. 4, 6, 9; 930, R. III. 5; 928, I. 9, 10, III. 1, 14, 10. *ER* is also put as a determinative before *ma-ḫa-zi-* (*MEŠ*), K. 1065. *ER*, followed by dual sign, seems to mean the same thing, 675, 4; 1036, v. 7; 1060, II. 3
ištu ali šú, 1139, R. 5
AŠ=ina âli, 762, 3; 942, 4, 6, 7, 8, R. 1, 3, 5, 6, 8, 10; 1133, 7, R. 3
alu, sold, 471, 2, 20; 472, 5; 625, 6; 627, 2
alu isitu, unless proper name, 473, 3; 474, 12
amêl ša eli ali, see *eli* and § 126; *tarbaṣ âli*, 754, 1
âl bîti amêli ša eli ali, 64, 8
amel PA GUR ŠE alani, 815, R. 11, 27
âl ili... 96, 2
amêl ràb alâni, 58, 4; 59, 15; 126, 2; 193, R.E. 4; 231, 8, R. 8; 234, R. 8; 238, R. 12; 278, 6; 306, 2; 762, R. 3; 814, 17, II. 3; 854, R. 11; 806, L.E. 1; 322, R. 10; 447, 1; 455, 10; 476, R. 8; 491, 2; 497, 3; 612, 1; 693, R. 5; 570, 8; 258, 1; 960, III. 15; 961, 14; with
âlu (contd)
phonetic suffix *-ni*, 176, 16; 269, 6; 961, 5; 923, 3
amêl ràb ali, 261, R. 7; 301, 1
amêl bêl ali, see *bêl*
alu [... ?], 995, II. 6
AL-GU-RID, 645, 5, an object of gold, 'necklace' (?)
al šê, *ER-ŠE*, usually followed by a proper name, of former owner (?), 66, B.E. 1; 70, 2; 377, 2, 3, 6; 400, 9; 409, 8; 414, R. 4; 416, 6, R. 6, 9; 418, 6; 419, 3; 435, 8; 439, 4; 443, 7, 8; 472, 2, 14; 625, 6, 7; 627, 10; 643, 4; 649, 12; 755, 6, R. 1, 3
al še ḳu..., 814, 1
al še ḪA..., 814, 2
al še ṣil, 814, 3
rabûte, 416, 7
katu, 435, L.E. 2
of Queen Consort of Laḫiri, 472, R. 18
Andarâni, 515, 2
Baḫai, 627, 3
Danna, 439, 7
Kaldu, 425, B.E. 2
Šamaš, 630, 14
Temanai, 630, 11, 12
Kabarsi Ištar, 972, 2
Ḫanî, 815, VI. 21, restored also in 813, 2*
ilu, *AN*, 'god,' in general, 646, R. 14, 30; 647, R. 14, 30. Common as a determinative before names of divinities, which will be found in their proper places
AN-MEŠ, *ilâni*, 619, R. 4; 641, 5; 649, R.; 651, R. 4, 8, 9; 676, 2; 1023, R. 3. 'The gods of Assyria' on 619, R. 4, were Ašur, Sin, Šamaš, Bêl, Nabû; on 651, R. 9, were Ašur, Šamaš, Bêr, Ištar, Aššurîlû, Adadi, Nêrgal, Ninib, Sibitti
Some divine names of uncertain reading:
AN-LAL-LAL, 255, R. 8
AN-KUR-KUR-ḪA, 255, R. 9
AN-ME-ME, 255, R. 10
AN-ŠU is usually an ideogram for Marduk, but in 163, R. 5, 6='his god'

ilu (contd)
ilu..., 1061, 5; 1073, 7
AN-ME-ni=ilâni, 754, 7
alâku, *DU*, 'to go,' 'to come'
al-lak, 865, R. 5
illaka, 166, 4
illak, 370, R. 6
illaku, 646, R. 1; 647, R. 21
illika, 166, B.E. 1
ilika, 168, 4
illiku, 649, 4
i-li-ku-nu, 877, R. 10
illakanni, 77, 8; 1189, 8 *il-lak-ú-ni*
ilakiuni, 380, 7
il-lik-u-ni, 385, R. 2
DU-u-ni, 360, 5; 376, 4; 394, 4; 413, 2; 429, 18; 468, 8; 525, 6; 621, 11; 630, 3, 4, 11, 14; 1168, 8; 1185, 4
DU-ku-u-ni, 443, 4, 7, 9
DU..., 460, 3
DU-ni=illikûni, 1168, 7
tallak, 646, R. 15
ittalak, 62, R. 3
ittalka, 677, R. 3
ittallaku, 646, 15; 647, 15
ittaluku, 646, R. 29
illiku-nini, 856, 4
i-li-ku-nu, plu. 877, R. 10
ilkakâte, 1077, VIII. 7 *il-ka-ka-a-te*
ilku, 1. 'order'; 2. 'rule'; 3. 'an impost,' 'revenue': *ilki dupšikki*, 640, 12; 650, R. 10
il-ki ištu eburi illak, 370, R. 5; *il-ki*, gen. 386. L.E. 1
il-ku ina libbi ali lâ illak, 1141, 60: something in a sack, 766, 1
bêl ilki, 'the lord of the levy': see *bêl*
ilkini=ilku+ni [.....]
alâlu
ul, 'not,' 649, 6 (bis); 809, 14
ullil, 809, 31
alulu
plu. *a-lu-lat*, 969, 4
ellu, *AZAG*, 1036, v. 6, of oil
allu
AL-eri, a pot of bronze, 964, 1, held one 'homer,' another held 50 *ḲA*, another 20 *ḲA*, and three held 20 *ḲA* each, 964, 1–4
alamû, a plant
alamû (contd)
šammu a-la-mu-u, 1042, 6
almattu, *NU-KUŠ-ŠÁ* Del. *H.W.B.* [p. 74 a] Muss-Arnolt [p. 48 a] 1194, 2
allânu
GIŠ al-la-an, 'oak,' 'terebinth,' 444, 6
alpu, *GUD*, 'ox' and 'cow'
GUD, 1185, R. 2
GUD-MEŠ (=*alpê*), 1091, 1, R. 1; 1094, 6
elippu, *GIŠ-MÁ*, 'ship,' 'boat,' 468, 8 (*GIŠ*) *MÁ-MEŠ*, 941, III. 3
ultu, *TA*, 'from,' 647, 11
adv. 'from the time when,' *ul-tu*, 646, R. 27; 647, R. 27; 649, 4; 650, 4
emu
ema, 'according to,' 646, R. 23; 647, R. 23
amtu *ŠAL-MAT*, 'maid servant,' 76, 2; 169, 4; 207, 4; 212, 3; 217, 1; 222, 3; 226, 2; 227, 3; 241, 4; 254, 1; 315, 1; 318, 9; 321, 2; 619, 7; 675, R. 23; 711, 8; 911, 7, 8; 827, R. 14 [etc.]
ŠAL-MAT-MEŠ, 827, 7, 9, R. 5, 6, 8
amû
amâtu, 'word,' 'order'; *a-mat*, 646, 6; 647, 6
umâ, 'now,' *u-ma-a*, 102, R. 2
emêdu, 'to set,' 'lay,' 'impose,' a judgement, fine, etc., with accusative of the fine, and also of the person, or the latter governed by *eli*, *ana*
êmid, 160, 11
êmeissu=êmid-šu, 646, R. 18; 647, R. 18
êmidu, 165, 4
êmedûni, 162, 3; 164, 2; 168, 3; 169, 2; 170, 3; 171, 5
êmidûni, 166, 2
etemedi, 163, R. 1
etemeissu=etemid-šu, 161, 5
amêlu, Brünnow's Nos. 3881 and 4951: as determinative of persons, trades, occupations, etc., 4, R. 2; 5, R. 1, 2, 3, 4 [passim]
AMEL (Brünnow's No. 6394), 5, R. 5, R.E. 1; 8, 8; 17, 2; 20, 4, 5 (bis); 35, 1, 4, 7, B.E. 1, 2, R. 1, 2, 3; 41, B.E. 1, R. 1, 2, 4 [etc.]

amêlu (contd)
fem. *amiltu*: K. 3790 *a-mil-te*; usually *ŠAL*, 61, R. 2; 72, R. 8; 86, 9; 94, 3; 307, R. 13; 321, 6; 711, 7; plu. *amilâte*, written *ŠAL-MEŠ*, 427, 9
amêlu [Br. No. 3881], 1164, 3, R. 2, 4 (bis), 5, 6, 7, 9, 10; 1170, 18; 1194, 35
[*LU*, Br. No. 6399], 1167, R. 19; 1170, 16, 17, 22; 1180, R. 2 [etc.]
amelu, *a-me-lu*, 1067, II. 4
determinative before *ardu*: *amêl*, 183, 1; 195, 2; *AMEL*, 202, 5; 204, 3; 311, 2
before *ardâni*: *amêl*, 229, 7; 244, 4; 248, 3; 271, 4; 424, R. 1; 426, 5; *AMEL*, 269, 4; 447, 10; 882, 10
before *nišê*, *amêl*, 286, 5; *AMEL*, 269, 2; 284, 5
before *napšâte*, *amêl*, 261, 5; 320, 5; 473, 6
before *šakinte*, *AMEL*, 339, 4
before *MU-MU-nu-šu-nu*, *amêl*
before *ṣuḫarte*, *AMEL*, 270, 6; 271, 3
before *ŠI-MEŠ*, 1152, R. 5
amêlu [Br. No. 6399], used of two persons sold, 679, 5, 8, R. 7; 866, 2, 3, 5, 6, 8, 9; 867, 11, 12, 13; 888, 2, 3 (?); 1194, 4; 1195, 4; 1251, R. 5, 7; 1020, 7
amêlu MEŠ='sellers,' 1194, 6 (*-e*), 8 (*le*) [?]; 1195, 12; (*amêl*) *MEŠ*, 1076, III. 2; 1242, 14
amêlu, sold, 841, 8, R. 3; 937, I. 1; 953, II. 13, 15; 987, I. 3 [etc.]; 1083, II. 1; 1104, 4, 6 (?), 8, R. 4; 1023, R. 2; 1067, II. 2
amêlu [Br. No. 3881], 1152, L.E. 2, R. 5, 10; 1153, 10; 1156, 6; 1176, 6; 1179, R. 5, 6, 7; 1181, R. 8; 1185, R. 3; 1186, 4, 13; 1187, 1, 9; 1195, 19, 29; 1213, 3; 1215, R. 2; 1222, 4 [etc.]
amêlu before *ardu*, 1241, 4; 762, 4; 1057, 5; 1139, 6; 930, III. 2, R. 3, 6; 928, I. 3, 4, 5, 8, III. 3, 4, 7, 12; 679, 7; 952, IV. 14, R. III. 5, 8; 955, 2

amêlu (contd)
Fem. 998, R. 3; 1000, R. 1; 757, 9; 962, R. 1, 2; 1013, 9; 1020, 5, 11, R. 2; 1133, 2, R. 2; 812, 3, 10, 15, B.E. 4, R. 6; 953, V. 7 (bis), 8, 9, 21; 815, II. 4; 981, R. II. 5, 7 (?), 13, 15; 985, L.E. 1; 854, R. 4, 11; 855, III. 9, IV. 10, 17; (705, 3=) 859, 3; 860, I. 2, III. 10, 12; (772=) 861, 1, 3, 7; 1076, I. 1, II. 2, 4, 6
before *ardâni*, 774, 11; 806, 2, 7, 9, 11, R. 4, 5, 10, 11, 14, L.E. 1; 825, 7, 9; 862, 1, 2; 863, 2, 4; 864, 6; 868, 3; 873, 2, 3; 877, R. 5, 9; 822, 1, 9, R. 2; 895, 2, 6; 896, 1, 2, 4; 904, I. 2; 906, I. 4, 5, IV. 6; 911, 12; 912, 5; 915, II. 4, 7; 923, 2 restored; 928, III. 3, 7; 949, 4; 963, R. 1; 1075, 1, 7, 12; 1081, III. 7
amûmu, a drink (in *karpat ša* (or *aklu*?) assume a *PA* of it)
BI a-mu-me, 998, 2; 999, 4; 1000, 3; 1001, 3; 1003, R. 11; 1007, R. 1; 1009, 4; 1010, 15; 1011, 9; 1013, 15; 1019, 15; 1027, 7
BI a-mu-u-me, 1029, R. 7
ŠA-a-mu-me, 1003, R. 11
immu, *im-mu*, 641, B.E. 3
ammatu, *Ú*, 'cubit,' 'ell,' 349, 7, 8; 351, 5, 6; 352, 7; 354, 2; 355, 7; 756, 1 (bis), 2, 3, 4, 6, 7, 8
ina 1 *ammatu šarri*, 1052, 3
I **ummu**, *DAMAL*, 'mother,' 59, 6, 7 (bis); 231, 3; 250, 3; 270, 7; 271, 4; 284, 1; 420, 6; 428, 2; 447, 5
ummi šarri, 'Queen Mother,' 33, 2; 70, R. 6; 301, 2; 428, 6, R. 8; 645, 4; 840, I. 8; 866, 4, 7; 898, 2; 860, I. 6 (her *abarakku*), 25 (her *BI-LUL*), III. 19 (her *mâtir pûti*), IV. 25 (her *rab kar*)
ummi šêdê, 469, 21, IV. 15. I. 7 (her *rab kiṣir*)
II **ummu**, *DAMAL*, 'broadside,' = *rapšu*, 1075, B.E. 2
(see *ummi šarri*)
um-mi, 'alongside,' followed by *ša* or *šá*; 395, 5; 434, B.E. 2; 460, 2; 630, 7

II **ummu** (contd)
DAMAL, 373, 5; 382, 8; 391, 5, 10; 394, 6; 414, 8, R. 4, 10; 434, 10; 435, 10; 622, 5; 629, 6; 911, 2, 3, 5, 6, 7
AMA, a boundary, 1185, R. 1 (of *Bêl-lî*)

III **ummu**, *um-mu*, stock received, opp. *akiltu*; 997, 3; cf. *ummi ḫarrâni*
ummu, in sense of capital, of a lot of sheep to be let out to breed: see *M.A.P.* 144
um-mu, 997, 3
ummu-šu, 911, 3, 5, 6, 7
ummu-šú, 911, 2
ummu AMA: official of, 860, IV. 15; 866, 7; 898, 2 (restored)
ummi šarri, her *ràb SE-GAR*, 840, I. 8
her *abarakku*, 860, I. 6...*bi-i*; *abarakku*, 857, I. 24, *aḫu*
her *ràb-kiṣir*, 860, I. 7...III. 25 his *šanû* šulmu-bêl; Ištar-nâ'id, 857, I. 32; Salamanu, 857, II. 31; Mutakkil-Ašur, 852, II. 33
her *bi-lul*, 860, I. 25, his *šanû* Nusku-šar-uṣur
her *ràb KU KA-SAR*, 866, 3, Nusku šar uṣur
her *SAG*, 857, I. 2; Ašur...III. 47... *kúr*
her *GUR-AB-BA*, 857, I. 31
her *mutîr-pûti*, 860, III. 19 Uazaru; —857, III. 42, Ninip-iddin?; 857, III. 45
her *mukîl appate*, 857, IV. 5, Bir-Iama; 857, IV. 10 Iltada-ai
her *amêl ša pân mâte*, 857, I. 25, Nabû-nâdin
her *šalšu* (*ummi šu*? or...? *šarri*), 857, III. 7, ...*meš-šu*; 857, III. 18, Nabû-šar-uṣur

ummânu, *ZAB*, 'work people' *umman*, 1046, I. 2
umânâni, plu. 676, 6
um-man, 981, R. II. 4; 1046, I. 2
um-man urasi, see under *ṣênu*

imnu, 'right hand'
ZAG=*imni*, 928, I. 4

umninu, a box, or chest for holding money
umninu (contd)
iṣu um-ni-ni, 932, 1, 2, 3, 12, R. 2

I **amâru**
amrû, 646, 12; 647, 12; 648, 15

II **amâru**
ammar, 'all,' 'the entirety,' *ammar karpat agâni*, 'the whole contents of a bowl,' 436, R. 6. *mar*, apparently abbreviation of *ammar*, 244, 15; 481, 7; cf. K. 903. *mar ibaššâni*='all they have,' 1162, 13
TUR (?), 1182, R. 5
amru, *am-ru-te*, K. 946, *H.A.B.L.* p. 616

imêru, *IMÊR* or *ANŠU*, 'ass,' 882 (8), 11, R. 4
IMÊR ARAD, 'domesticated ass,' 1036, II. 11; *IMÊR ARAD UŠ*, 732, 1; 1133, 4 restored, R. 2, 4
IMÊR-A A-AB-BA, 117, 1
IMÊR EDIN-NA, 121, 2
IMÊR KUR-RA, *sîsû*, 'horse,' 62, 3; 172, 2; 215, R. 3; 263, R. 3; 275, R. 2; 326, R. 1; 350, R. 3; 386, R. 3; 389, R. 8; 394, R. 5; 426, R. 9; 470, R. 6; 471, R. 7; 485, 7 [see *sîsû*]
IMÊR murbaḳanni; see *murbaḳanni*
IMÊR-MEŠ, 884, 5; 1134, 1, 2, 3; common as determinative before horses, camels, dromedaries, mules, to denote 'animals' simply
ANŠU-NITA-UŠ, 732, 1 (1)
ANŠU MEŠ=*imêrê*, 1134, 1, 2, 3; 884, 5
imer ANŠU, as determinative before animal names
imêr u-ri-te, 753, 7 (11)

Capacity: [*imeru*], *IMER*, 'homer,' a measure, reading unknown, same ideogram as last
I. Dry measure, corn, possibly, 300 (100!*) *ḲA*, §[92], 977, II. 15; 1036, V. 5 (XX), 6 (1); 1077, VIII. 14 (1), 19 (1); 884, 6; 1159, 1
IMER, 90, 6; 113, 1; 114, 2; 128, 1; 129, 1; 131, 1; 132, 1; 133, 1; 134, 1; 135, 1; 136, 1; 141, 1; 152, 1; 148, 1; 149, 1; 1215, 1; 130, 1, 2, 3, 9; 147, 1; 112, 1; 310, R. 9; 150, 1; 674, 1: cf. 137, 1;

imêru (contd)
138, 1, etc.; 139, 1; 144, 1; 148, R. 3; 960, I. 17, II. 13
BAR=10 *ḲA*, 1005, 10, 11; 1077, I. 28; 1036, IV. 18; 1077, I. 19, VIII. 12, 25, 32, VII. (18? 22? or *naphar*); 757, 5; 1024, R. 6 [etc.]
PA=20 *ḲA*, 674, 4; 1036, I. 29; 1077, I. 18; 968, 5; 1061, 3; 1013, 11, 30? II. 20; 757, 3; 1078, 9, 10, R. 1; 1023, R. 3; 1031, 3; 1032, R. 1, 3; 1042, 2 (bis), 3 (bis), 4
AŠ=30 *ḲA*, 1036, IV. 2; 1077, I. 30, VII. 20; 1077, VIII. 25, 32; 1095, 7 (bis); Zimmern *B.K.B.R.* p. 101, note a (1901), could only say *Eine Massbezeichnung*
AŠ-u=40 *ḲA*, 674, 3; 1036, V. 6
AŠ-2 u=50 *ḲA*, 138, 6, 7, R. 1, 2; 147, 1; 148, R. 3; 152, 1; 674, 6; 1036, I. 5, 6, IV. 28; 961, R. 11; 1061, R. 6; 964, 2
1 *ŠE*=60 *ḲA*, 90, 6; 674, 9; 964, 6, R. 3?
1 *MAN*=80 *ḲA*, 674, 6
1 *MAT*=90 *ḲA*, 674, 9
1 *BAR*=70 *ḲA*, 136, 3, 4, 5; 1036, I. 15; 1068, 1
1 *PA*=80 *ḲA*, 130, 2, 3; 1042, 1
II. Liquid measure: see also under *ḳarpatu*, 963, 964
IMER, 122, 1; 123, 2; 124, 1; 125, 4; 126, 3; 127, 2; 690, 3, V. 5, 6; 964, 5 (II); 977, I. 8; 963, 4 (II); 964, 1 (I)
10 *ḲA*, 690, 3
AŠ=30 *ḲA*, 962, I. 2, 3; 1095, 7 (bis); 964, R. 3 (?), 4, 5
1 *PA*=80 *ḲA*, 962, II. 1
BAR 1 *ḲA GAR-MEŠ*, 1003, 8
AŠ-2 u, 122, 1; 123, 2; 962, II. 2, 3, 4, 6, 7
1 *BAR*=70 *ḲA*, 1036, 15; 962, R. 3
BAR=10 *ḲA*, 1036, IV. 18; 1095, 9; 757, 3; 964, R. 6
AŠ-u=40 *ḲA*, 1036, V. 6; 962, II. 5
III. Land measure
IMER, 58, 5, 9; 70, 6, 8, R. 3; 73, 1; 75, 3; 81, 5; 83, 5, R. 4; 84, 4; and often 1154, 1; 1156, 4; 1164, 3 (III); 1167, 11, 13, 15; 1168, 5;

imêru (contd)
1169, 3; 1176, 2; 1177, 2, 4?; 1179, 4, 7; 1180, 3; 1181, 3; 1185, 3, 5, 18, R. 2; 1189, 6; 1202, 6; 1253, R. 2; 1116, 1, 2, 3, 4, 5, 6; 755, 1, 2, 3, 4, 5, 6, 7, 8, R. 1, 2, 3, 4
BAR, 610, 7; 621, 14
PA, 70, 6; 373, 5; 414, R. 7; 420, 3; 425, 4; 434, 8; 628, 4; 1167, 15; 1185, 20; 1202, 3
AŠ, 380, 3; 411, 3; 414, 20, R. 4; 425, 5, 14; 621, 5; 624, 7; 643, B.E. 3; 1167, 9; 1175, 9; 1177, 2 (?); 1185, 12
AŠ-u, 1185, 13, 16
AŠ-2 u, 81, 5; 122, 1; 374, 5; 382, 13; 425, 2, 8, 9, 16, 17; 623, R. 2, 5, 7; 1154, 1; 1177, 3; 1185, 10; 1202, 6, 8
1 *ŠE*, 350, 4; 414, 22; 434, B.E. 1; 460, 6; 1167, 6; 1185, 5
1 *BAR*, 414, 19
1 *PA*, 382, 6, 10; 391, 16; 393, 5; 414, 8, 10, 14, R. 6, 9, 10; 425, 15; 623, 10; 1167, 3; 1179, 4; 1202, 5
1 *AŠ*, 623, 8
1 *AŠ-u*
1 *AŠ-2 u*, 623, R. 6
AŠ-3 u, 380, 8
imêr omitted in *bît* 40 (*imer*) *ekli*, 1163, 11, 13
The plural is rare. Nos. 757, 824, 1077, 1127 go to show that *BAR* =10 *ḲA*, not 6 *ḲA*
For *imeru AN ŠU*, as measure of land, see Vol. II. § 290. Apparently = *PI* = 60 *ḲA* in Old Bab. = 36 *ḲA* in New Bab. For relation between measure of capacity and land area see [§ 269 f.]
imer, 1154, 1; 1156, 4
1 *imer*, 1167, 11
2 *imer* [ ]
3 *imer*, 1167, 13
4 *imer*, 1167, 15
BAR read *ba-an=sa-a-tum*=$\frac{1}{6}$ *PI*= 10 *ḲA*, O.B. = 6 *ḲA*, N.B. *Yale Syll.* 270–280
PA=2 *BAR* read *ba-an MIN=šitti sa-a-at*, *Yale Syll.* 274
1 *PA*, 1167, 3; 1042, 1

imêru (contd)
AŠ=3 *BAR* read *ba-an eššu=ṣibat*, *Yale Syll.* 275; 167, 9
AŠ-u=4 *BAR* read *ba-an lam-ma=irbi sa-a-at*, *Yale Syll.* 277
AŠ-man = 5 *BAR* read *ba-an ia=ḫanši sa-a-at*, *Yale Syll.* 279
ŠE
1 *ŠE*, 1167, 6
E-MAŠ-MAŠ, 645, R. 1, Ištar of Nineveh *ašibat*, cf. III. R. 3, 40
IM-RI, or from *imru*, syn. of *kimtu*, 'belongings,' 'family,' 321, 2
ummaru, *KAM*
KAM-TUR-MEŠ, 981, II. 16
ana, *AŠ*, *TIŠ*, 'to'
a-na, 1041, 11
TIŠ, 842, I. 5
a-na gimirtišu, 1152, 6
a-na, 946, R. 11
ana bêlêšu, in E., see p. 267
a-na, 158, R. 1; 173, R. 1; 175, R. 4; 1185, R. 16; (95) 1156, R. 2; 1162, R. 2; 1167, R. 9; 1189, R. 6
AŠ, 212, R. 3; 216, R. 1; 245, R. 5; (10) 1157, R. 11; 1170, 13
TIŠ, 181, R. 2; 185, R. 2; 211, R. 7; 1166, R. 5; 1182, R. 7; (16)
ana ešrâte, in E.
a-na, 173, R. 1; 175, R. 4; 180, R. 1; (105) 1156, R. 1; 1157, R. 11; 1162, R. 2; 1166, R. 5; 1167, R. 9; 1170, 13; 1189, R. 6
AŠ, 212, R. 3; 216, R. 1; 241, R. 16; (8) 1158, R. 2
TIŠ, 185, R. 2; 200, R. 4; 207, B.E. 2; (14)
ana omitted, 502, 6
a-na (*erišûti*), 1154, 7
a-na šanate ikkal, 1154, 3
'road which goes to *âli*,' 1185, 4
AŠ
ana X, 'to be guest of X,' 854, R. 7, 12
'towards,' 647, 13; 648, 16
'upon,' *iltanabbalu*, 646, 4; 647, 4
'to,' *nadânu ana* (analysè these*), 326, R. 4; 350, R. 6; 394, R. 7; 417, R. 3; 498, 9; 500, 12; 554, R. 8; 578, 5; 163, R. 3; 334, 2, 3; 619, 2; 307, 12; 308, 7; 309, 5; 60, 6;
ana (contd)
67, R. 4; 646, 25; 650, 17; 658, 3; 675, R. 23; 676, R. 6; 680, 1
'for,' 646, 6; 647, 6
ana ûmi aṣâti, 492, 8; 659, 6
ana arkat ûmi, 436, 8; 468, 13
ana šimti alâku, 646, R. 21; 647, R. 21
ḳâtâ ana limuttim abâlu, 646, R. 25; 647, R. 25
'against'=*itti*, 263, 10; 647, R. 13
'to,' of *ilku*, 650, R. 10
a-na bêl piḫâti, 1162, R. 1
a-na eli, 882, 4
ana 100 *ûmê*, *a-na*, 208, R. 4; 211, R. 10; 242, R. 5; 247, 10; 280, R. 4; 281, R. 4; 310, R. 13; 312, R. 4; 429, R. 16; 248, R. 7; 642, R. 9; 232, R. 4; 257, R. 6; 288, R. 2; 1157, 11
AŠ, 284, 8; 183, 4; 1170, 10
TIŠ, 201, 12
ana ṭabti damiḳti, 651, R. 5
ana kâl ûmê (or *šanâti*), 'for all time'
AŠ, 176, 15; 289, R. 3; 183, R. 5; 312, R. 5; 280, R. 5; 1157, 12; 1170, 11
TIŠ [ ]
a-na, 208, R. 5; 257, R. 7; 642, R. 10; 211, R. 11; 232, R. 5; 242, R. 6; 248, R. 8; 281, R. 5
ana ina pâni, 651, R. 4
'at,' place
ana šêpâ (*AŠ*), 263, R. 3; 337, R. 3; 350, R. 3; 386, R. 3; 389, R. 8; 429, R. 13; 464, 12; 470, R. 6; 471, R. 7; 485, 7; 560, R. 1
a-na to a god, 1077, I. 36
ana šubti ilâni, 1023, R. 3
ana ḫiaḳi, 1023, R. 4
ana KI-TA, 215, R. 3
ana ili a-na, 163, R. 5; 234, R. 2; 248, R. 1; 262, 10; 310, R. 6, 10; 350, R. 2; 359, R. 4; 384, R. 4; 385, 9; 393, R. 9; 417, R. 2; 425, R. 9; 436, R. 7, 8; 474, R. 6; 507, 10; 520, R. 3; 596, R. 4; 640, 6, 10; 641, 1, 5, 8; 642, 7; 645, R. 1; 1061, R. 1, 5
AŠ, 62, 3, 4; 330, R. 1; 460, R. 2; 802, 13

ana (contd)
ana dînišu idabûb, F. 214, R. 3; 262, 12; 480, R. 1; 486, 8; 503, R. 4; 523, R. 3; 1157, R. 11
ana pûḫi, a-na, 6, 5; 20, 3; 39, 5; 114, 6; 116, R. 2
ÂŠ, 1, 4; 2, 4; 3, 4; 4, 5; 5, 7; 6, 5; 7, 4; 10, 6; 43, 5; 50, 4; 138, R. 5; 38, 6; 42, 5; 78, 3; 88, 6; 87, 3; 115, 8; 131, 4; 132, 4; 141, 4; 149, 4; 134, 7; 136, R. 3; 143, R. 3; 146, 5
a-na before price, 1157, 4; 1036, IV. 6; before purchase?
ana rebûtišu, ÂŠ, 2, 5; 8, 6; 21, 4; 22, B.E. 1; 23, 6; 80, B.E. 2; '87, 4; 88, 7; 1160, 5; 1245, 9
a-na, 1, B.E. 1; 3, 5; 4, 6; 7, 5; 9, 5; 35, 6; 10, 7; 11, B.E. 1; 12, R. 5; 14, 2; 19, 4; 20, 3; 24, 6; 26, 5; 35, 6; 38, B.E. 1; 39, 6; 42, 6; 44, B.E. 2; 45, R. 1; 48, R. 2; 49, B.E. 2; 52, 5; 172, B.E. 2; 1192, 5
a-na X MEŠ-šu, 1167, R. 9; 1168, R. 2; 1170, 13; 1242, R. 6
ana šalsušu, a-na, 5, B.E. 1; 40, B.E. 1; 43, R. 1; 115, 9; 1190, 4
ana VIII *su-šu*, 6, B.E. 2
a-na, 252, 7
...na, 200, 11
ana matema, AŠ, in S_2, 86, R. 1; 174, R. 2; 180, 10; 181, 10; 183, 10; 184, 10; 186, 10; 187, 8; 198, 12; 199, 8; 203, 8; 206, 12 [etc.]
i-na, 315, 9
a-na (see under *ana*), 252, 7; 360, 13; 503, 2
omitted before *mateme*, 237, 9
replaced by *u*, 59, 13; 215, 11; 642, 12
replaced by *û*, 260, 11; 326, 15; 373, R. 5; 428, 11; 507, 3
replaced by *TA*, 471, 23
absorbed in *immatema*, 173, 13; 356, 13
absorbed in *û immatema*, 249, B.E. 3
ana matema omitted, 173, 196, 218, 232, 236, 245, 254, 283, 312, 329, 335, 339, 384, 385, 422, 423, 450, 502, 520, 577
'to' *ali*

ana (contd)
a-na, 376, 4; 377, 3; 443, 9; 515, 3; 621, 11; 643, 2; 1168, 8
'to place'
ma-ḫir-te, 1036, II. 2, 6
Aššur, 1016, R. 5
a-na, ? meaning, 938, I. 5, 7, 10
a-na = by, with, 1076, I. 4
ana, ÂŠ, = as, 927, II. 8
a-na, to person, 928, III. 7, 8; 680, 1; 758, 10; 953, III. 3
ana, indicating receiver of pledge, 616, 8
a-na ŠAL êkalli, 1060, R. II. 1
ana širikti issaruk, 640, 11
a-na, of 'purpose,' 'for' gold for, 823, 2, 3, 4, 6 (?), 7 (?), R. (8); 820, 3, 4
ana with *abâlu a-na*, 153, 4; 154, 5
with *usallim, ittidin, uṭuru*, 155, 4
with *nasû*, 105, 6, 7
with *usallimu*, 135, 4
with *izirip ittidin*, 384, 6
with *palâḫu*, 76, 4; 152, 7
a-na ili, 864, 7
ana A umaḫi a-na, 102, R. 2
a-na pa-an Kêpi, 1023, 7
a-na pa-an šangê, 1023, R. 2
ana with *nadânu*
a-na A iddina, 105, B.E. 3; 125, 3
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aššatu, f. *DAM*. 'wife'
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ŠAL-su-ti, 308, 8
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asû, 'to help'
âsû, 'helper,' 'physician,' § 182, *A-ZU*
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rab A-ZU, chief physician, 277, R. 9; 408, R. 8
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SI uz-ḫi, 978, II. 11 (?)
isibi, 90, B.E. 1
esiru, 91, 993, I. 9
išṯu, 'joint.' Zimmern cp. for *išu* the Hebr. עֶצֶה 'spine,' 'backbone,' but the *ḫi* is inseparable
in *es-ḫi-pûti*, part of an ox, a joint offered to the gods—generally 'two'
is-ḫi ZAK, 1003, 2; 1005, 1; 1010, 1; 1016, 2; 1017, 9; 1030, 2; 1033, 2; 1072, 2
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assinnu, *amêl KUR-GAR-RA*, devotee of a god, § 173; 160, R. 12

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esêpu, to 'fix' woodwork, etc. Cp. *sippa* [See also p. 289]
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as-tar-ri..., 918, II. 2; 930, III. 18

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aplu, 'son,' 815, III. 2; 6, VII. 9; 918, I. 6; 891, 2, 13, R. 2; 897, 12; 908, 6; 925, R. 3; 806, B.E. 2
A, in phrase *X apil Y*, 'X son of Y,' 16, 4; 22, 5; 23, 4; 27, 3; 63, R. 5; 85, 3; 88, 3; 102, 2; 115, L.E. 3; 116, R.E. 1; 153, 3; 154, 1; 311, R.E. 1, L.E. 1, 2, 3; 325, 1; 344, R. 4; 640, R. 18; 711, R. 5; 869, III. 15, IV. 7; 876, II. 2, 8, 11; 880, I. 9. 12, 13, 14, 15, 16, 17; 889, R. 1 [etc.]
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A-SIK mâr šarri, 862, 1, 2
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apil amêl X, 382, 21
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A-MAN, 50, R. 7; his *mutîr ṭêmi* 308, 7; 312, R. 5, 7, 8, 9, 10; 345, R.E. 1; 361, 6; 621, R. 13, 14; his *râb kiṣir*, 211, 8; 233, 8; 470, 20; 834, 2 (plu.)
his *râb kiṣir ša šêpâ*; 115, R. 8, 9, *râb kiṣir* and *mukîl apâti*; 193, R. 2, *râb*..., 151, R. 5; 200, R. 6, *mukîl apâti*; 207, 7, *mutîr pûti*; 827, R. 7
325, 1, his *râb ṣâkê*
548, R. 8, his *rakbu*
587, R. 5, his *râb nuḫatimmê*; lot of officials, 834, 1, 2, 3, 12
273, R. 6; 425, R. 15, his *šalšu*; 470, R. 22; 548, R. 5; 608, 2; 873, 3; 860, III. 26, IV. 12; 840, II. 7
345, R.E. 2, his *šanû*; 834, 1; or *sukallu*, 837, 6
334, 1, his *šaḳû*
312, R. 11, his *ša šêpâ*; 352, R. 8
345, R.E. 2; 477, 1, 2, 3, his *mukîl apâte*; 837, 5
385, 5, his *BA-MEŠ*
450, R. 3, his *râb mašmaššê*
527, R. 5; 691, R. 5, officials; 1035, 6, 15; R. 3
360, R. 8; 446, R. 16, servants; 244, R. 7, *ardu*
927, II. 4, his *irbu*
834, 3, his *mâr šipri*
his *GAB-MEŠ*, 834, 3
his *šaknûte*, 834, 12
his *šaknu*, 840, I. 5
his house; see *bît apil šarri*, 840, I. 11
his father (827), R. 7
his *mutîr pûte*, 860, IV. 10, 16
A-LUGAL, 640, R. 7, his *amêl ša pâni bîti* 694, 2, his *šanû* 873, 3, his *šalšu*
apil-šarri Bâbili, 'Prince of Babylon'
apil šatti, see under *ṣênu*, *sisû*
A-MAN KA-AN, 477, R. 4
amêlê apil N, 211, 3
A-A-MEŠ-šu-nu, 318, B.E. 4
A-SIK=*apil šipri*, 1213, 3; 953, III. 19

apâlu (contd)
apil êkalli ša bît ridûte, 481, R. 3
A-ŠAL, perhaps read *martu*, *q.v.*, 210, 5; 435, R. 3
A-apil-B, (815) VII. 9; 869, III. 15, IV. 7; 1183, 2
See also *kâlu* for *mukîl*.
upsatu, see *ubsatu*
appate, 'reins,' § 124
SU a-pa-te, 418, B.E. 1; 115, 3, R. 4, 8; 27, R. 2
SU a-pa-MEŠ, 418, R. 7
SU PA-MEŠ, 35, 4, 7; 41, R.E. 1; 60, 5; 116, 9, R. 6; 151, R. 5; 172, 7; 174, 7; 184, 13; 234, R. 9; 252, R. 7; 266, R. 12; 270, 9; 271, R. 6; 326, R. 16, 19; 372, R. 8; 425, R. 16; 426, R. 5; 444, R. 13, 17, 18; 477, R. 1; 510, R. 2; 630, R. 14; 1189, R. 9; 832, 5 [etc.]
SU PA-a-te, 470, R. 13
SU MEŠ, 331, 7; 345, R.E. 2; 219, R. 7; 1189, R. 11
PA-MEŠ, 34, 6; 174, R. 4; 183, 4; 239, 17; 352, R. 4; 363, R. 2; 422, R. 13; 427, R. 12; 438, R. 11; 476, R. 4; 529, R. 6; 591, R. 2; 604, R. 5; 617, R. 2, 3; 625, 5; 675, R. 16; 1036, III. 24 (815), III. 9; 860, I. 2, 9, 18, 26, II. 12 [etc.]
PA-te, 238, 8; 188, R. 2, 3; 694, 5
PA-a-ti, 604, R. 5, 6, 7
PA-a-te, 1153, 10
AP-MEŠ, 214, R. 10; 241, R. 6
ap-pat Nbk., 40, 1
ap-pa-a-tum, Camb. 349, 15
compare 420, 9; 444, 13; 271, 6; 642, R. 12; 174, R. 6; 529, R. 7; 419, 8; 470, 3; 345, R.E. 2; 253, 424, R. 2; 422, R. 3; 444, R. 13; 837, 5; 1036, III. 24
SU a-pa-a-ni, K. 1366, R. 21 (*H.A. B.L.* p. 685)
epinnu, *GIŠ-APIN*, *ḫanân epinnu* (*GIŠ-APIN-*)*MEŠ-te*, 1176, 8
epiru, *IŠ*
IŠ-ḪI-A, 978, I. 2
epêšu, 'to do,' 'make,' 'build,' etc.
pres. *e-ba-šu-u-ni*, 1005, R. 8; 1012, R. 2
epêšu (contd)
I. 1 pret. *e-pu-šu ina kûmi*, 'took in lieu of,' 80, 6; 3rd plu.
e-pu-šú, 646, 22; 647, 22, 1st sing.; *e-pu-uš*, 646, R. 11; 647, R. 11; 649, 10; 809, 17
I. part. *epiš*, 646, 2; 647, 11; 648, R. 14; 666, 2; 646, 11; 809, 16
epšu, built, *bîtu ep-šu*, 407, 4; 422, 4; 454, 3; 324, 6; 325, 4; 326, 3; 328, 3; 329, 3; 330, 3; 331, 4; 332, 4; 340, 6; 343, 3; 344, 3; 434, R. 2
e-pa-aš, 823, R. 6
e-pa-šu, 809, 12
I. 2 pret. *e-ta-ap-še*, 3rd plu.; 680, 9
e-tap-šú, 938, I. 8, 11
II. 1 (always followed by *ina* except 1170, 3)
pret. *upiš*, frequent in sense of 'concluded a bargain,' *maḫira*, § 591; 70, R. 6; 86, 3; 172, 6; 176, 6, and often; cf. 318, 8
up-piš, 642, 6; 207, 5; 1156, 5
tu-piš, 59, 11; 208, 4; 209, 6; 232, 6; 244, 3; 307, 10; 315, 2; 3rd sing. f.
tu-piš, 1173, 3
perm. *up-pu-šat*, 207, 9 f.
II. 2 pret. *u-tap-piš*, 181, 4; 3rd sing.; 1205, 9; 1235, 2; usually *no -na*
III. 1 pret. *u-še-piš*
tu-še-piš, 645, 4, R. 4; 709, 4; 3rd. sing. f. 'presented'
e-ta-[*pa-aš*] 930, R. III. 20
innipašûni, 1077, VIII. 23; (?) same root or special meaning 'inspect'
ipšu, epithet of *bîtu*
ip-šú, 1153, 3
ap-tu (? *ab-tu*), 1091, 4
isu, *GIŠ*, 'wood'
GIŠ-MEŠ, *išê*, plu. wood for sacrificial purposes, 694, 1, 3, 4; used as abbreviation for *kirê*, *A.D.B.* p. 78
GIŠ as determinative before wooden objects, read (*išu*), 1081, VI. a lot
eṣêdu, *UR*, *ŠÊ-ḲI-KUD*, 'to reap'
pres. *e-ṣi-da*, 87, 6; 88, B.E. 2; 3rd sing.
part. *êṣidu*, *amêl ŠE-ḲI-KUD*, 'reaper,' 88, L.E. 1; 129, 9; 130, 10; 148,

eṣêdu (contd)
R.E. 2; 674, 10; cf. 26, 4 and § 172
e-ṣi-di, plu. 'reapers,' 132, R. 3

aṣudu (*KARPAT*), a 'pot,' often filled with *ḫarše zamri*, 1003 (R. 4, 5 restored); 1029, B.E. 3; 1024, 5; 1010, R. 4; 1022, R. 5; 1017, R. 4; 1018, R. 8
a-ṣu-du, 1010, R. 4; 1017, R. 4; 1018, R. 8; 1022, R. 5; 1024, R. 5; 1029, B.E. 3
plu. *aṣudâte*, *a-ṣu-da-a-te*, 1126, 3, see under *ḫarpat*; see also Jastrow. *Rel.* II. 169, *a-ṣu-di*

eṣen ṣiru (*šêru*)[*TIK-LIBIT*?], 1077, VII. 26; II. R. 44, No. 3, 17

iṣpu, if not proper name Izpu, note name of work, 869, III. 8; 944, II. 2, R. III. 3

***aṣâṣu**, 'to strike through,' with a spear II. 1 *tu-ṣa-aṣ*, 646, R. 8; 647, R. 8; 3rd sing. pres.
uṣṣû, *uṣ-ṣu-ú*, 'a spear,' 646, R. 8; 647, R. 8

iṣṣuru, *ḪU*, bird
ḪU, 1030, 7; 1093, III. 1 (10)
ḪU-MEŠ, 443, 2, R. 3, (if birds?); 844, 1; 979, 3; 1104, R. 5
ênû ḪU, 1047, R. 2
ḪU-GAL-u, *iṣṣuru rabû*, 1003, 5; 1007, 6; 1008, 9; 1011, 5; 1013, 10, R. 10; 1015, 2; 1016, 6; 1017, 10; 1021, 8; 1026, 9; 1131, 2; 995, 1. 3; (Behrens *A.B.B.* 9, reg. *pag-gal-u*, epithet of *LU ardu* etc.*)
ḪU-GAL-ú, 1078, 1; 1083, 1. 4; III. 3–5, (three sorts)
ḪU-GAL, 1004, 9; 1014, 1, 2, 3, 4, R. 4; 1035, 2, 8, 11, 17, R. 7, 12, 15; 1038, 4
ḪU-GAL-LUM, K. 980, 12, (*H.A. B.L.* p. 619)
KUR-GI-ḪU, 1003, 5; 1004, 9; 1005, 6; 1006, 9; 1007, 6; 1010, 7; 1013, 10, R. 10; 1015, 2; 1017, 10; 1018, R. 2; 1021, 7; 1031, R. 7; 1033, 5; 1083, III. 1
KUR-GI, 1011, 5; 1030, 7; 1034, 5
TU-KIL-ḪU, 1007, 6; 1013, 10; 1021, 9 usually 'ten'; 1038, 7; 1078, 4; 995, 1. 4 (*ḪAL-LAM*), 1083, III. 2 (variety of *KUR-GI-ḪU*?)
TU-KIL, 1010, 8; 1011, 5; 1004, 10; 1006, B.E. 1; 1018, 5; 1019, 9; 1030, 7; 1005, 7
UD-TAR-ḪU, 1038, 6; 1078, 2; 1083, III. 6
ḲAḲ-ḲAB-KUR-ḪU, 1078, 3
ḲAḲ-ḲAB-KUR takiru, 1083, III. 11
ḲAḲ-ḲAB-KUR tamazakil, 1083, III. 12
ḲAḲ-ḲAB-KUR, 1083, III. 13
ḲAḲ-KA-(AB?)-KUR-ḪU, 1020, 4
SIS-ḪU, 1083, III. 10
tarmazilu, *tar-ma-zi-li* (*ḪU*), 1020, R. 11; 1104, 7
ušametu, *u-ša-me-tú* (*ḪU*), 1020, R. 12
u-ša-mu-tú (*ḪU*), 1038, 5
kupitu, *ku-pi-tú* (*ḪU*), 1020, R. 13; (*ḪU*) *ku-pi-tu*, 693, R. 7
AK-BIR, if a bird, 1038, 8; 1078, 5
ID-ḪU SU-MU-UR, 1036, 1. 26
Explanatory lists of birds are K. 4205, K. 4318, K. 4206, K. 8378, Sm. 1438; Rm. II. 202

aḳḳabânu
aḳ-ḳa-ba-ni, 953, v. 17
aḳ-ḳa-ban, 930, II. 12, *kaspi*

aḳitu
a-ḳi-tú, 865, R. 6

iḳartu
(*eḳlu*) *i-ḳar-tu*, 1023, 11

eḳlu
A-ŠÀ, *A-ŠÀ-GA*, 'field,' land for corn crop, 1156, 3, 8; 1181, 3, R. 2; 1185, 2, 3 (bis), 5, 6, 10, 12, 18, 19, 21, R. 2, 6; 1202, 1, 7
A-ŠÀ, 62, 2, B.E. 2, R. 1, 3, 5; 69, B.E. 2, R. 2; and often. 825, 8; 1164, 2, 3, 6; 1167, 2, 3, 4, 5, 6, 7, 9, 13, 15, R. 2; 1169, 2, 7; 1176, 1, 2, 6, 7, 8, 11; 1179, 3, 4, 13, 18; 1183, 3; 1189, 6; 1205, 5, 6; 1206, 2, 3; 1212, 5; 1240, 4; 1242, 10; 1253, R. 2
A-ŠÀ-GA, 58, 6, R. 1; 64, 3, 4, R. 5; 350, 11; 809, 3, R. 4; 1163, 11, 13; 1168, 5; 1169, 2; 1175, 7, 9; 1180, 2, 3; 1246, C. 2, R. 1

eḳlu (contd)
A-ŠÀ-MEŠ, *eḳlê*, plu. 'fields'; 59, 2, 8; 627, 4; 809, 19; 675, R. 12; 1200, 2; 880, I. 3
eḳlu used to denote *imer eḳli*, 83, R. 4; 918, II. 4, 7; 643, R. 1; 806, 1, 4, 5, 7, 11, 13, R. 7
ŠÀ-GA, 380, 2, 3, 5, 8, 9; *A-ŠÀ*, 755, 1, 2, 3, 4, 5, 6, 7, 8, R. 1, 2, 3, 4; 774, 5, 8, 10; 1130, II. 2; 825, 8
A-ŠÀ-GA-MEŠ, 658, 1, 4; 661, 22
A[*-ŠÀ*]; 671, 1, 2, 3, 4
iḳartu (*eḳlu*) *i-ḳar-tu*, 1023, 11
uru, 'ceiling,' 'roof'
u-ri, 90, B.E. 1
erû, *URUDU*, 'copper,' objects of, 963, 1, 2, 3, 4, 5, 6, 8, 9, 10, 11; 964, 1, 2 (§), R. 2, 7, 10, 11, 12 (bis), 14, 15; 1059, 13, R. 1, 2, 3, 4; 1081, IV. 4, 5
URUDU-MEŠ, 'copper pieces,' 77, 3, 9; 176, 7, R. 12; 179, R. 9; 180, 6; 181, 6; 199, 5; 218, 2; 248, 5; 259, 11; 280, 6; 350, 9, L.E. 1; 356, 7; 376, 10; 401, 3; 405, 1; 413, 6, 7, 10; 415, 8; 468, 6; 471, 3; 520, 1; 679, 6; 1036, I. 16, IV. 5, 10; 29, 1; 31, 2; 40, 1; 43, 1; 61, 1, B.E. 1; 77, 3, 9; 90, 5; 95, 3; (413, 3?); 127, 3; 161, 5, 7; 162, 1; 1176, 10; 1177, 1; 1036, I. 16, IV. 5, 16 restored; 1051, B.E. 1, R. 3, 4, 5, 7; 806, L.E. 1
URUDU-MEŠ-e, 492, 4
URUDU, as material, 385, 4, 7; 964
URUDU, money, 812, 4; 1036, I. 20, III. 3, 5, 11, 25, IV. 7, 9, 11, 21, V. 3; without mina as if a known piece, 413, 10
URUDU, *ḲA*, of it, 385, 4, 7
URUDU-u, 1041, 1
urû 'to envelop,' 'surround,' 'protect'
arîtu, *a-ri-tú kespi*, 'silver shield'; 932, 7
(*iš*) *a-rit*, 'shield,' trans. to 'shield bearer,' 947, 3; 856, 1
a-rit, 815, VI. 2 (?), 5
šalšu ša a-rit, 324, 4
urû (contd)
urû, 'stall,' 'stable,' for horses
urê, *ú-ri-e*, a *susânu* of, 852, III. 2
urâte, 'stable for mares,' in term *sisê urat*, 1140, 6
ràb urâte, 'stall master,' 'stable-keeper'
ràb ú-ra-te, 151, R. 8
ràb ú-rat-MEŠ, 418, R. 21
ràb u-rat-MEŠ, 200, R. 10
ràb ú-rat, 185, R. 8; 247, R. 14; 377, R. 3; 408, R. 10; 421, R. 10; 440, R. 8; 470, R. 18; 529, R. 9; 627, 1; 1036, III. 6; 816, 5; 850, 4; 1036, III. 6
restored, 1140, 6
ràb u-rat, 444, R. 19; 1189, R. 15
ú-rat bit-ḫal, 1041, 10
u-ri-te is a *imêru*, 753, R. 1 = 'mares'
erêbu, *TU*, 'to enter'
bâb erib gula, 889, 16
e-rab-ba, 762, 2
I. 1 pres. *e-ra-bi*, 89, B.E. 2
TU-u-ni, *irabûni*, 93, R. 3 (?)
i-TU-ni, *irabûni*, 93, R. 2 (?)
I. 2 pret. *etarab*, 1076, II. 5 *e-tar-ba*, 715, R. 3
III. 1 pres. *u-še-rab*, 'to cause to enter,' 'return,' 'pay'; 263, R. 4; 336, R. 5; 350, R. 5; 429, R. 14; 464, 13; 491, R. 8; 485, R. 2; 762, 3
in subordinate clause
ú-še-ra-ba-an-ni, 64, R. 4
u-še-rab-a-ni, 66, R. 7; 152, B.E. 1
ú-še-rab-a-ni, 160, 12
ú-še-rab-an-ni, 61, R. 1; cf. 71, R. 4
u-še-ri-bu-u-ni, 927, II. 9
amêl TU-bîti, *êrib bîti*, 'neophyte' (?), § 174
alu ša amêlê êrib (*TU-MEŠ*) *bîti* 809, 10, 30, R. 10
ir-bu, 'income,' 927, II. 5
of *apil šarri*, 927, II. 4
ir-bi, 920, R. IV. 13
ardu, *ARAD*, 'a servant,' 'slave' §[624]; properly under *wardu*
ARAD, 882, B.E. 2; 806, R. 3
ardi, *ARAD-i*, 153, 5; 154, 7
ARAD ME, *ardâni*, plu. 237, 4
ARAD-MEŠ, *ardâni*, plu. 806, 2, B.E. 2, R. 1; 229, 7; 231, 5; 236, 3; 238, 6; 241, 7, etc.; 910, R. 3; 762, 4

ardu (contd)
ARAD-MEŠ-ni, *ardâni*, plu. 235, 5; 249, 3; 242, 5; 293, 3; 316, 4
amêl ARAD, 912, 1; 202, 5; 464, R. 4, 6, 8, 9, 12; 912, 1; 913, 1, 2, R. 6, 7, 8, 9; 814, 12
amêl ARAD-MEŠ, 928, III. 3; 912, 4; 882, 10
(*ardu*)-*šu*, 1166, 2
ardu-šu, 1241, 4
ardu šá, 1246, R.E. 2

arḫu, *ITU* [see under *warḫu*]

arâku, *GÍD-DA*, 'to be long'
arku, 'long'
GÍD-DA, 80, 5; 345, R. 3; 349, 7; 351, 5; 352, 7; 354, 2; 355, 7; 1039, I. 12; 1052, 2; 1243, 1; 940, 8; 1052, 2
GÍD-DA-MEŠ, K. 14597, 2
mûraku, length
GID-DA-UD-MEŠ, *mûrak ûmê*, 644, 6; 645, 8
arkatu? *ár-ka-át*, 680, R. 7

arme, *ar-me* (or *ar-siṗ*), 1041, R. 3

urame, *û-ra-me*, 819, II. 5

ar-me-i-tu, 'Aramaean,' 969, 8

erinu, *iṣ ERIN*, 'cedar,' Br. No. 10802; 436, R. 8; 474, R. 5; 1074, 1

arniate, *bît arniati*, *ar-ni-a-ti*, 338, 2; 340, 9

arsu, 10 *ár-sa-a-te gabšat*, 981, R. II. 8; or *ubsatu*

urâsu, an official, Klauber, *A.B.* 103, note 1; K. 499, R. 13; K. 1461; K. 1519; K. 1620
ràb u-ra-sa-ni
u-ra-su-tu, *amêl*, K. 636
umman urasi; see under *ṣênu*, 970, II. 9
in *bît Kidmûri*, *Ê Kad-mu-ri*, 394, R. 10; K. 1101, *H.A.B.L.* 147, 4
in *bît Kidmûri*, *Ê Kid-mu-ri*, 642, R. 14
in *bît Kidmûri*, *Ê Ki-di-mu-ri*, K. 11, *H.A.B.L.* p. 182, 5
in *bît Kidmûri*, *Ê*
in *bît Kudin*, K. 513, *H.A.B.L.* p. 247, 4; K. 689, *H.A.B.L.* p. 316, R. 9
in *bît kutalli*, K. 618; K. 1121
bitanu; see Klauber, *A.B.* p. 33, fully.

ursû, *Z.A.*, i. p. 406, rm. 1
ur-su-tu, 679, 1, a weaver's job; K. 1461, *H.A.B.L.* p. 111, 138 *erinu šanati annitu ištu libbi ursute... Gargameš naṣâni*
Surety = *urasutu*

urṣu, *ZAG-ḪI-LI-SAR*, 481, 8

arâḳu, 'to be green,' *urḳu*, 'vegetables,' *ur-ḳi*, 906, II. 1, IV. 8 (?)

arraru, 'to curse'
arratu, 'a curse'
ar-rat-ta-šu, prob. 646, 19; 647, 19; 648, 22

ir-ṣi-ṣi, 1079, R. 2

erêšu, *PIN*(*ú-ru*), 'to water,' 'sprinkle,' § 142, Jensen [ ]
eraš, pres. 3rd sing., 87, 6; 88, B.E. 2; *e-ri-šu-ni*? 1245, R. 1
ni-ra-aš, K. 609, obv. 10
arišûtu, *a-na* ( ) 1154, 7; *ina a-ri-šú-u-te*, 87, 5; *ina a-ri-šu-ti*, 88, B.E. 1
irrišu, 'waterer,' cultivator, farmer, properly irrigator
amêl PIN, 160, 4, R. 3, 4; 294, R. 3, 4, 5; 278, R. 4, 6; 420, 4; 429, 27, 29; 471, 8, 10; 481, R. 7; 815, VII. 23; 918, II. 1; 627, 4; 1082, R. 1; 754, 7, 11 plu.; 918, II. 1; (815), VI. 3; (772=)861, 1; 783, 7, 13; 811, 8; 1242, R. 11; 1082, R. 1
Letters to *irrišu*, *H.A.B.L.* p. 5, 36
amêl PIN-MEŠ, 754, 7, 11
amêl iṣ PIN, 110, 2; 432, 5
alu (*amêl*) *PIN-MEŠ*, 'irrigator's quarter,' 413, 8
amêl ràb PIN, *ràb irrišê*, 278, R. 4 (?); 860, II. 20
amêl PIN MAT, *irrišu êkalli*, 427, 8; 693, 2; 1164, R. 5, 6, 7; 1180, R. 2
amêl PIN êkalli, 1179, R. 7
amêl PIN..., 369, 2
amêl PIN.... Their *âl ŠE*, 755, R. 1
aršu, 'watered'
ar-šu, *A.D.B.* [p. 77]
a-ar-šu, 64, 13 (adj.?)
ar-ši, 625, 8
mêrišu opposed to *karabḫi*; *šê zêr u merišê*, 631, L.E. 1

erêšu (contd)
(*ŠÉ*) *me-ri-še*, 70, R. 9; 69, B.E. 1; 83, B.E. 1; 84, 8; 621, R. 6; 629, 15; 622, 8; 623, R. 12; 1154, 8 (3)
(*me*)*-ri-ši*, 633, 6; *mi-ri-še*, 621, R. 6
me-ri-šu, 631, L.E. 1; *me-ri-e-še*, 1169, R. 6
šê zêr u merišu išakkan, 631, R.E. 1
iršu, *IṢ-NÁ*, 'bed, 'couch'; but also seems to be a 'dish' or 'vessel,' *IṢ-NÁ aklê* in 1068, R. 2, 3
IṢ-NÁ, *garisate*, 960, I. 1, 10, II. 1, III. 1, IV. 1
IṢ-NÁ, *ebbiâte*, 960, I. 2, 11, II. 2, III. 2, IV. 2; 961, 7, R. 6
IṢ-NÁ, *ḪU-ḪU-RAT*, 961, 8, 16 (?) R. 7
IṢ-NÁ? *ZA-RAT*, 1060, 5
IṢ-NÁ, *akli ši...*, 1068, R. 3
IṢ-NÁ-MEŠ, ? 953, V. 4
IṢ-NA, 1041, R. 2; of god Šêrûa, 959, 5; 865, R. 6 (*I-EN*)
ir-šu, 1091, 5 (*elû našû*?)
bîtu NÁ, 326, 4; 332, 6
bît KI-NÁ, 340, 8
irtu, *GAB*, 'breast'
šêru GAB, 1073, 5, 6, 7; 1077, VII. 25; its *TE*, 1081, II. 2, 3
GAB, 1083, II. 9
ašgašû, *aš-ga-šu-u*, 1093, III. 4 read *sate*
išdu, [*ÚR*, Br. No. 4830]
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bi-lat šarri, a tax (?), 619, 16
biltu, *GUN*, *GU-UN*, a definite weight, talent
GÚ-UN, 90, 5; 164, 5, R. 4 (*êru*); 248, R. 3 (iron); 326, R. 4; 350, R. 5 (lead); 500, 12; 399, R. 1 (silver); 419, R. 10; 428, 7; 446, R. 5; 247, 16; 325, R. 1; 426, B.E. 2; 467, 8; 578, R. 5; 686, R. 2; 471, R. 9; 463, R. 1, 10; 523, R. 1; 554, R. 7; 487, 6; 425, R. 8; 470, R. 4; 495, R. 1; 469, R. 2; 417, R. 3; 394, R. 7; 953, III. 4; 1036, IV. 5, 7; 812, 1, 3, 6, R. 1; 823, R. 1, 7; 815, II. 9, III. 7; 932, 1, 2; 910, R. 8; 929, R.E. 1; 945, II. 5; 953, III. 4; 955, R. 3, 4; 1076, III. 1
GÚ-UN MA-NA, 1157, R. 7; silver in penalty
bi-lat erê, 218, 2
bi-lat, 108, 1; 472, R. 2; 498, 10; 303, R. 3; 1061, I. 16
bi-lat MA-NA, 472, R. 3
bi-lat AN-NA, 1195, 17
GU-UN ANNA, 1162, R. 1
GÚ alone, 676, R. 4, 7, 9; 953, I. 2, 3, 4, 5, 6, 7, 8, 9, III. 2, 7, 9, 11, 13, 15, 16, 17, 19, 21, 22, 23, IV. 1, 3, 5, 7, 8, 9, 11, 12, 14, 15, 17, 18, V. 15, 16, 19, 20; 1076, I. 5, III. 2; 814, 10, 14, 20; 927, II. 10; 814, 7, 10, 14, 20, R. 9; 815, III. 4, 5, 10; 924, II. 5; 934, III. 2; 945, II. 2; 1076, I. 5, III. 2
GÚ in wool tablets, 951, I. 3, 4, 5, 6, 7, 8, 9, II. 4, R. IV. 4 (bis); 953, I. 2, 3, 4, 5, 6, 7, 8, 9, III. 2, 7, 9, 11, 13, 15, 16, 17, 19, 21, 22, B.E. 1, IV. 1, 3, 5, 7, 8, 9, 11, 12, 14, 15, 17, 18; 953, IV. V. 15, 16, 19, 20; 973, II. 2
GU-ṬU, 689, 3
adû, 'to fix,' 'determine'
u-da, 461, R. 2; 812, 4, 15, B.E. 4
u-da-a 812, R. 7
adû, in phrase *adê ša šarri*, 'the decisions of the king'
a-di-e, 62, 5; 177, R. 5
alâdu
u-lu-du 115, B.E. 2
âṣû
âṣâ, 63, B.E. 2; 75, R. 6; 160, B.E. 1
âṣîtu, plu. *âṣâte*, in phrase *ûmê âṣâte*, 'coming days'
a-ṣa-ti, 492, 8; 659, 6
ṣîtu, future
ûmê ṣa-a-ti, 809, R. 5

âṣû (contd)
ú-še-ṣa, 58, R. 1; 75, R. 8; 68, R. 3; 61, R. 2; 67, R. 2; 81, R. 4; 83, R. 3; 69, R. 2; 70, R.E. 2; 66, R. 8; 164, R. 6; 77, 10; 152, B.E. 2; 161, 9; 616, 10; 254, R. 3; 184, 12; 213, R. 1; 453, R. 6; (60, 7; 65, B.E. 2; 85, R. 2; 71, R. 5; 625, R. 5; 289, R. 2)
u-še-ṣa, 73, R. 1; 74, R. 1; 218, 8
ú-še-ṣi, 64, R. 6; 385, 10
ú-še-iṣ-ṣi, 427, R. 6
ú-še-ṣu-u, 440, R. 4
ú-še-ṣu-u-ni, 427, R. 6; 98, 4
in leases: *uše-ṣu*, 624, R. 3
eḳlu-šu u-še-ṣa, 621, R. 9; 624, R. 4, 5
eḳlu a-še-ṣa, 623, R. 14
eḳlu šu-a-tu u-še-ṣa, 628, B.E. 1
(...) *u-ṣa*, 630, R. 6
mâṣû
mu-ṣu-ú, 328, 2; 329, 5
mu-ṣu-u, 409, 3

[w]arâdu, [see also p. 261]
ardu (?) *na-'*, 893, 1
lu-rad-di 809, R. 20
u-še-rid-da-ni, 676, 4
ardu, *ERI*, *ardu-šu*, 1157, 1; 1170, 2; 1172, 3; 1221, 3; 928, III. 6
plu. *ERI-MEŠ ardâni*, 1158, 2, 5; 855, IV. 9
ERI=ardu, 1164, R. 4; 880, II. 2; 882, 4, 7
ERI-MEŠ, *ardâni*, 762, 4; 928, III. 3; 882, 10 (*amel*), B.E. 2; 910, R. 2
amêl ardu-ša, 814, 12; see also under *amêlu*

[ẇ]araḫu
warḫu, *ITU*, 'month,' chiefly in dates, as determinative before the month name; see *warḫu* Old Bab.
ITU, 1, 5, R. 1; 2, R. 1; 3, 6; 4, 7; 5, R. 6; 6, R. 2; 7, R. 5; 8, 5, 7; 9, 4; 10, 8; 11, 4; 12, R. 4; 13, B.E. 1; 14, 3; 15, 5, R E. 1; 16, 5, R. 2; 17, 6, 7, R. 4; 18, 4, B.E. 1; 19, 10; 20, R. 1; 21, R. 1; 22, B.E. 2; 23, B.E. 1; 24, B.E. 2; 26, 6; [etc.]
ša arḫi, per month, 27, 5; 28, 4; 30, 4; 32, 5; 41, 7; 51, 4; 55, 5; 78,

[w]araḫu (contd)
4; 469, R. 3; 871, R. 3; 1186, 6, *arḫi šu*, 1187, 5
ina (or *ana*) *arḫi*; see under *ina*, 1198, 5
[*AŠ*, Br. No. 2], *ITU*, 1077, VIII. 22; 1133, R. 1
Months
Nisânu, *arḫu*, *ITU-BAR*, [Br. No. 6877], 1, R. 1; 5, R. 6; 14, 3; 19, 10; 20, R. 1; 31, 4; 34, R. 5; 35, 6; 45, B.E. 1; 51, R. 2; 57, R. 1; 98, R. 5; 121, B.E. 1, R. 3; 124, 4; 131, R. 1; 132, R. 4; 137, R. 5; 138, R. 6; 141, R. 1; 146, R. 1; 151, R. 4; 158, R.E. 1; 190, R. 9; 200, R.E. 2; 202, R. 9; 238, R. 18; 239, R. 10; 240, R. 16; 247, R. 16; 256, R. 10; 782, 15; 292, R. 8; 295, R.E. 1; 431, R. 15; 330, R. 16; 477, R. 9; 491, R. 11; 499, R. 8; 502, R. 5; 528, R. 2; 535, 5; 631, R. 6; 666, R. 2; 695, R. 6; 711, R. 4; 712, L.E. 1; 1091, 6; 1133, R. 1
[*Aaru*], *ITU-GUD*, [Br. No. 5736], 2, R. 1; 8, 5; 16, R. 2; 17, 6; 18, 5; 27, B.E. 1; 50, R. 10; 61, L.E. 1; 65, 7; 74, 7; 76, 7; 80, 6; 96, R. 1; 97, B.E. 2; 99, R. 1; 118, 5; 122, 4; 123, 5; 126, R. 2; 135, R. 3; 136, R. 4; 139, R. 1; 143, R. 1; 147, B.E. 2; 148, R. 3; 150, 5; 153, 2, B.E. 1; 154, 2, 8; 209, R. 6; 213, R. 8; 214, R. 5; 230, R. 16; 233, R. 18; 277, R.E. 1; 299, R. 2; 308, R. 5; 318, 17; 320, R. 8; 326, R. 20; 327, L.E. 1; 334, R. 2; 338, R.E. 1; 339, L.E. 1; 360, R. 13; 363, R. 5; 373, L.E. 2; 375, R. 7; 400, R. 9, 10; 412, R.E. 2; 425, R. 23; 437, R.E. 1; 447, R. 14; 453, R. 17; 475, R. 9; 586, R. 10; 625, R. 16; 676, 4; 701, R. 1; 702, R. 2; (705, R. 3=) 859, R. 3; 928, III. 5
Simânu, *ITU-LIBIT*, [Br. No. 1207], 6, R. 2; 11, R. 7; 15, E. 1; 16, 5; 22, B.E. 2; 40, R. 2; 48, B.E. 3; 49, 6; 70, L.E. 3; 83, R.E. 1; 98, 1; 101, R. 5; 102, R. 8; 103, B.E.

[w]araḫu (contd)
1; 105, 5; 113, R. 6; 119, R. 5; 142, R. 1; 155, 2; 159, 6; 195, R. 2; 225, R. 10; 248, R.E. 1; 298, R. 4; 324, R.E. 1; 325, L.E. 1; 329, R. 13; 473, R. 24; 612, R. 18; 696, R.E. 1; 698, 1; 928, III. 9, 13; 809, R. 27
Du'âzu, ITU-ŠÚ, [Br. No. 7067], 1, 5; 11, 4; 17, 7; 24, B.E. 2; 45, R. 2; 133, R. 1; 145, 1; 163, R. 7; 192, R. 5; 218, R. 1; 236, R. 9; 258, R. 4; 285, R. 8; 300, R. 10; 359, R. 8; 444, R. 21; 445, R. 15; 454, R. 3; 642, L.E. 1; 715, R. 3; 780, 13; 1035, R. 6, 13; 1198, 5; 960, IV. 10
Âbu, ITU-NE, [Br. No. 4579], 15, 5; 28, 5; 40, 5; 68, R. 8; 119, 5; 126, 6; 127, 7; 137, 4; 171, B.E. 1; 208, R.E. 1; 210, R. 10; 234, R. 13; 268, R. 8; 269, R. 7; 272, R. 6; 281, R. 14; 297, R. 15; 335, L.E. 2; 340, L.E. 2; 349, R. 18; 362, R. 8; 365, R. 6; 366, R.E. 1; 469, R. 3; 676, R. 3; 679, R. 5; 694, 3, 4; 1014, 5
Ulûlu, ITU-KIN, [Br. No. 10758], 4, 7; 7, R. 5; 18, B.E. 1; 33, R. 2; 56, R. 1; 59, R. 5; 63, R. 2; 68, R. 6; 86, L.E. 3; 89, R. 1; 90, 8, R. 3; 113, 5; 134, R. 1; 148, B.E. 1; 152, R. 8; 160, B.E. 2; 172, R. 18; 178, R. 9; 294, R. 10; 306, R. 1; 307, L.E. 1; 350, R. 16; 396, R.E. 1; 469, R. 3; 472, R. 20; 640, R. 20; 703, 3; 985, L.E. 2
Tešrîtu, ITU-DUL, [Br. No. 9589], 3, 6; 12, R. 4; 13, 6; 18, 4; 21, R. 1; 23, B.E. 1; 26, 5; 30, 5; 33, 5; 37, 4; 43, R.E. 2; 44, L.E. 1; 55, B.E. 2; 57, 6; 66, 4; 100, R. 6; 103, R.E. 1; 104, R.L.E. 1; 105, R. 3; 107, 7; 117, R. 3; 129, 7; 191, R. 5; 201, R. 8; 211, L.E. 1; 229, R. 10; 259, R. 9; 274, R. 3; 364, R.E. 1; 371, R.E. 1; 404, R.E. 2; 427, R. 16; 456, R. 8; 533, R. 4; 622, R. 1; 658, 10; 695, R. 1; 698, 4; 818, 5; 1060, R. 2; 993, III. 25, IV. 18, 21; 923, I. 5

[w]araḫu (contd)
Araḫsamna, ITU-PIN, [Br. No. 1021], 9, R. 5; 41, 8; 50, 4, 5; 58, R.E. 1; 87, R. 1; 88, R. 4; 128, B.E. 2; 176, R.E. 1; 244, R. 18; 279, R. 8; 311, L.E. 2; 403, R. 6; 430, R. 4; 468, R. 13; 637, R. 5; 646, R. 3, 9; 647, R. 39; 657, R. 8; 1188, 6; 1203, 6; 1241, L.H.E. 1
Kislîmu, ITU-KAM, [Br. No. 4040], 31, R.E. 1; 85, R. 2; 125, R. 7; 149, R. 1; 189, R. 4; 250, R. 2; 345, R.E. 1; 387, R. 14; 415, R. 12; 635, 1; 1187, 4; 1170, 25
Ṭebêtu, ITU-AB, [Br. No. 3823], 8, 7; 9, 4; 35, R. 4; 52, 6; 54, B.E. 1; 67, R. 2; 80, R. 2; 115, R. 1; 123, R. 1; 166, 3, R. 3; 179, R. 7; 194, R. 6; 197, R. 5; 222, R. 5; 242, R. 12; 284, R. 12; 374, R. 18; 377, R. 9; 383, R. 18; 470, R. 24; 476, R. 13; 484, R. 8; 593, L.E. 1; 611, R. 8; 621, R. 11; 623, R. 15; 624, R. 15; 629, R. 2, 11; 651, R. 11; 694, 1; 753, R. 3; 851, IV. 8; 853, IV. 1; 1102, 6
Šabâṭu, ITU-AŠ, [Br. No. 6767], 10, B.E. 1; 38, R. 1, 2; 39, B.E. 1, R. 1; 75, R. 18; 81, R. 6; 127, 5; 128, R. 4; 150, R. 2; 164, L.E. 1; 167, 7; 173, R. 10; 204, R. 6; 207, R. 19; 215, R. 12; 237, R. 17; 286, R. 3; 315, R. 6; 317, R. 6; 414, R.E. 2; 331, R. 8; 361, L.E. 1; 391, R. 19; 446, L.E. 1; 448, R. 24; 504, R. 8; 569, R. 11; 572, R. 10; 943, VIII. 3; 758, R. 1; 1247, R. 6; 758, R. 1
Addaru, ITU-ŠE [Br. No. 7422], 17, 4; 40, 5; 64, R. 13; 72, 11; 115, B.E. 1; 120, R. 2; 124, R. 6; 161, R. 8; 162, R. 2; 184, R. 4; 185, R. 17; 186, R. 11; 198, R. 11; 231, R. 13; 232, R. 15; 255, R.E. 1; 257, R.E. 2; 266, R. 11; 328, R. 14; 333, R. 7; 390, R. 12; 416, R.E. 2; 420, R. 8; 421, R.E. 1; 526, R.E. 1; 576, R. 13; 619, R. 6; 627, R. 11; 628, R. 11; 829, R. 3; 1053, III. 2; 1152, R.E. 1; 1251, R. 6

[w]araḫu (contd)
Addaru makru, ITU DIR-ŠE, [cp. Br. No. 3755], 53, 5
arku
arkû
EGIR-ú, 646, R. 35; 647, R. 35; 649, R. 6; 651, R. 9; 657, R. 6; 658, 9; 809, R. 16; (650, 13; 659, 9); 640, 13
EGIR-u, 414, R.E. 2; 652, R. 9
EGIR, 499, R. 8; 651, R. 5
EGIR-šu as litigant, 223, 11; 244, 13 f.
S_2, *arkâtu*, in phrase *ina arkat ûmê*
ar-kat, 473, 13; 213, R. 9
EGIR-kat, 436, 8; 468, 13
EGIR, 293, 10; 651, R. 5; 652, R. 5; 281, R. 5
arkânu
EGIR, 73, L.E. 1; 74, L.E. 1
S_2, *urkiš*, in phrase *ina urkiš matema*
ur-kiš, 59, 13; 172, 12; 180, 9; 196, 9; 198, 11; 199, 8; 203, 8; 206, 12; 208, 11; 210, 13; 211, B.E. 1; 212, 10; 214, 8; 215, 11; 217, 9; 218, 5; 219, 6; 495, 3; 496, B.E. 3; 500, 3; 502, 1; 642, 12; 657, R. 1; 706, 4; 1162, 8 [etc.]
ur-(kiš), 175, 10; 176, 10; 297, 16; 315, 8; 423, B.E. 1; 471, 22; 472, 16; 507, 2; 239, 7; 464, 6; 408, 8
(ur)-kiš, 86, 12; 241, 14; 359, R. 1; 397, R. 4; 479, 4; 572, 6
ur-kiš-ši, 174, R. 2; 418, R. 2; 419, R. 3; 643, R. 9
ur-kiš-a-tu, 480, 4
urkû, § 191
amêlu ur-ki-i, 102, 8, B.E. 1, R. 6
amêlu ur-ki-ú, 307, R. 14
amêlê ur-ki-ú-(te=MEŠ), 307, R. 12
urkiûtu
ur-ki-'ú-ti, 105, 8
ur-ki-'-ti, 105, 11
arâḳu
urḳu, Ú-SAR, usually after *iṣu SAR =kirû*
Ú-SAR, 354, 5; 430, 5; 437, 3; 471, 8, 20; 419, 2; 630, 16
kirû šá Ú-SAR, 437, 3; 630, 16; 364, 3
kirê Ú-SAR-MEŠ, 418, 9
arâḳu (contd)
That *amêlu NU-IṢ-SAR*, was not read *urḳi*, is shewn by *amêlu NU-IṢ-SAR ur-ki* in 906, II. 1; see under *kirû*
kirû ur-ki, 906, R. 7; II. 1
ašâbu
âšibu
a-šib, 172, R. 2; 208, B.E. 2; 215, R. 4; 228, 5; 244, 17; 245, R. 4; 248, R. 2; 257, R. 5; 262, 10; 283, 13; 310, R. 5 (f.), R. 6; 336, 10; 338, R. 4; 350, R. 2; 389, R. 9; 397, R. 7; 425, R. 9; 477, 13; 493, 6; 500, 11; 501, R. 4; 569, R. 2; 642, 7, R. 6; 310, R. 6; (265, R. 1; 518, R. 1; 559, R. 2; 237, R. 2; 471, R. 10; 560, 12; 175, R. 4; 390, 8); 1182, R. 5; 1185, R. 13; 1195, 17
a-ši-bat, f. 180, B.E. 1; 200, R. 3; 231, R. 2; 233, R. 7; 235, R. 4; 236, R.E. 1; 260, R.E. 4; 263, R. 2; 311, R. 7; 325, R. 2; 330, R. 1; 349, R. 3; 360, R. 1; 361, R. 6; 373, R. 12; 383, R. 4; 414, R. 22; 418, R. 10; 422, R. 8; 446, R. 6; 470, R. 5; 495, R. 3; 559, R. 4; 641, R. 4; 645, 1, R. 1; 706, 7; 596, R. 2; (485, 6; 552, 5; 464, 11); 1157, R. 9; 1158, R. 1; 1162, 15; 1242, R. 5
a-ši-bàt, 376, R. 7
a-ši-bi, 206, R. 2; 209, R. 3; 210, R. 6; 503, R. 1; 585, R. 3
a-šib-bi, 337, 5
a-ši-bu-te, 809, 27
mušebu
mu-še-bi, 860, I. 16, 20, 28, II. 5, 9, 19, 24, 26, 34, III. (2 b), 9, 12, 21, IV. 4; 841, R. 4 (restored)
mu-šab, 850, 7, R.E. 1; 860, IV. 6; 866, R. 5
mu-še-bi, 360, 5, used to denote a place on the road from Urulli
šu-šu-ub, 809, 3, 14
šubtu
KI-KU ilâni, 1023, R. 3
ašapu
âšipu
a-ši-pu-te

atâru, 'to be excessive'
adj. *utrû*, like *urḳû* from *arâḳu*, *urkû* from *arâku*
ut-ru-te, 360, R. 16
atru, in phrase *ina atri ša ḳaḳḳadi ša*, 'in excess of' or 'addition to the exact sum lent'
at-ri, 133, 4; 151, 4
a 'separate piece of land,' an addition to others, but perhaps a 'court'
at-ri, 147, 4; 385, R. 9; 404, 3; 409, R. 3; 360, 3; 412, 11; 412, 7, 11, R. 3; 413, 8, 11; 415, 6; 416, 5; 417, 1; 420, 3; 451, 2; 453, 3; 412, 6; 414, 3
at-ru
a court in a temple, or city
at-ri, 147, 4; 385, R. 9; 416, 5; 412, 7; K. 629
opposed to *tabrû*
at-rú, 779, 6; 386, 2; 397, 6
plu. *at-ri-MEŠ*, 419, R. 2, 9; 643, R. 6
GIŠ-KIL watartu, 953, III. 6 = 'extra'

zâ, *za-'-ú*, 946, R. 12

zibu
zi-bi, 691, 5

zibbatu, see under *zanâbu* [*znb*]

zabâlu
bît-zi-ib-li, 630, 2, cf. בית הזבלים = *locus vel ager qui opus habet stercoratione*, Men. c. 8, in Mischna
bît (?) *zi-ib-li*, 1164, 5

zû, 'document' (?); *giš ZU*, see Br. 1053, 6
GIŠ-ZU-MEŠ, 1091, 2

za-a-a-pul-di, 944, I. 4, 7, R. II. 1 (?); 980, I. 8 (?)

za'irânu, *za-'-i-ra-ni*, 646, R. 15; 647, R. 15

za-ḫur-tu, 906, II. 2, cf. Old Bab. *zuḫaru*

zakû. Note especially *H. A. B. L.* p. 89, K. 5466, p. 253, K. 525
uzakki, *ú-zak-ki*, 646, 23; 647, 23; 649, R.; 650, R. 4; 658, 3; 661, 24; 283 (–. 802); 809, 24, R. 15
ú-za-ku-ú, 911, 10
u-zak-ku-ú-ni (*an-a Bêl*), 889, R. 15
zakû
za-ku-ú, 1250, 7

zakû (contd)
za-ku-u, 621, ...; 646, R. 3, 5; 650, R. 12; 438, 4
za-ku, 825, B.E. 1; 809, R. 5
za-ku-te, 81, 8; 84, 5; 83, R. 4; 70, R. 4; 62, 9, 4
za-ku-(te), 825, B.E. 1
za-ku-ti, 630, 8
za-ku-u-te, 512, 1
zâku
za-a-ku, 384, 10; 492, 6; parallel with *zarip*, *laki*
za-ki-u, 934, 2, epithet of gold = 'pure' *M. V. A. G.* 1904, p. 236, n. 1
zak-ku... (?), 1038, R. 4

zakâru
zakarûni, 117, 2

zakru
zak-ru?, 640, 17

zikru
zi-kir, 646, R. 10; 647, R. 10; 809, 28, R. 6, 22

zamû
li-za-am-me-šu, 646, R. 29; 647, R. 29

zimu
zi-mi, 809, R. 17

I. zamâru
zâmaru
za-ma-ri, 537, R. 5
amêlu ràb za-am-ma-ri, 284, R. 6, § 192
zammeru, *LUL*, 'a singer,' § 192; also to be read *šatammu*
amêlu LUL, 47, R. 5; 151, 2; 279, R. 5; 438, R. 5; 847, R. 3; 1082, R. 2
amêlu LUL Aššurai, 50, R. 3
amêlê LUL-MEŠ, 112, 4; 757, 6; 834, 7; 835, 9; 1036, IV. 22; 761, 6
ŠAL-LUL, *zammertu*, a female singer
ŠAL-LUL-MEŠ, 757, 7; 828, 7; 1058, 5 (V)
LUL-GAL, *zammeru rabû*, 860, II. 26
GAL-LUL, *ràb zammerê*, 528, R.E. 1; 815, II. 6
cf. *bêl za...*

II. zamâru, perhaps root of following: *zamru*, something of which drink was made, planted in gardens, *kirê*
F, *DUK aṣudu ḫaršezamri*, and *iṣ sallu zamri* which Langdon (*P. S. B. A.* xxxviii, p. 40) reads *sallu ṣamru* 'heaped basket'

II. **zamâru** (contd)
za-am-ri, 890, 4; 1003, 16?, R. 5, 10; 1005, R. 6; 1010, 17, R. 4, 9; (1007, R. 10 restored); 1009, B.E. 2; 1013, R. 4; 1011, R. 9; 1015, R. 7; 1017, R. 4, 9; 1018, B.E. 2, R. 8; 1019, B.E. 1, R. 8; 1022, R. 5, 11; 1024, R. 5, 10; 1029, B.E. 3, R. 6; 1031, R. 1; 1037, 6; = 1242, 5; 1026, 10 = *za-(amri)*
za-mar, 942, 4
Ideogram perhaps *LUB*, *SU-lup-pu* may be really *SU = zumru luppu*, a name for the date-fruit
At any rate *BI-LUL* seems better read *BI = šikaru luppu*
amêlu BI-LUP, 238, R. 16; 240, R. 8; 247, R. 13; 382, R. 3; 464, R. 10; 860, I. 25; 953, V. 8; 1069, 5 (705, 2?)
amêlu BI-LUP-pi, 1036, III. 4
ŠAL-BI-LUL-MEŠ, 828, 2
amêlu ràb BI-LUP, 105, R. 4; 160, 5; 301, R. 5; 330, R. 8; 416, R. 8; 500, 13; 836, R. 5; 863, 2; 1010, 2, 6; *A.D.B.* 5
amêlu ràb BE-LUP, 640, R. 13

znb
zibbatu, *KUN*, 'tail,' 1077, VIII. 29, 33 (III), II. R. 44, No. 3, 17
(*šêru*) *KUN*, 1077, *KUN* alone, 1083, II. 3

zanu
za-na-te, 1059, 12

zinzimu, compare *zimzimmu*, a plant and food
zi-in-zi-me, 961, R. 9

zamintu
za-nim-ti, 640, 9

za-pat-šu, 945, II. 2

zaḳâpu
S_2, in phrase *mannu ša izaḳupâni*; replaced by *idabubu*, 196, 9; by *illakâni*, 77, 8
i-za-ḳu-pa-ni, 173, 14; 176, 11; 214, 9; 217, 10; 231, 14; 235, 11; 280, 11; 307, B.E. 3; 318, B.E. 1; 350, 13; 359, R. 2; 400, R. 1; 413, R. 3; 441, 9; 452, R. 3; 613, B.E. 2 (468, 13; 271, 15; 304, 9; 1181, R. 5)

zaḳâpu (contd)
i-za-ḳu-pa-a-ni, 174, R. 3; 180, 10; 208, 12; 212, 11; 233, 15; 289, 6; 308, 14; 418, R. 3; 446, 18; 503, 3 (472, 17); 429, R. 8 (260, 11), (243, R. 1; 310, B.E. 2; 486, 4); 1185, R. 8; 1194, 14 (*-ni*)
i-za-ḳu-pa-an-ni, 203, 9; 238, 15; 334, B.E. 2; 414, R. 18; 495, 4; 519, B.E. 1; 361, B.E. 3 (215, 12), (59, 16; 295, R. 2; 329, R. 1)
i-za-ḳu-a-pa-ni, 311, 13
i-za-ḳu-za-pa-ni, 464, 7
i-za-ḳup-a-ni, 327, R. 2 (221, R. 2)
i-za-ḳup-an-ni, 211, B.E. 2; 319, B.E. 3; 325, 16; 340, B.E. 3; 374, R. 2 (172, 13)
i-za-ḳu-up-ni, 218, 6; 483, B.E. 3
i-zaḳ-ḳu-pa-ni, 237, 11; 427, 17
i-zaḳ-ḳu-pan-ni, 263, 7
i-zaḳ-ḳup-an-ni, 184, 11; 234, 14; 239, 8; 251, 9; 259, 15; 283a, 12; 284, 10; 326, 15; 331, 14; 360, 14; 405, 5; 406, 6; 428, R. 2; 444, 19; 471, 23; 477, 5; 587, 8 (507, 3)
i-zaḳ-ḳu-pa-an-ni, 373, R. 6; 642, R. 13; 1241, 2
(*i-za*)-*ḳu-up-u-ni*, 409, R. 7
e-za-ḳu-pu-ni, 349, 19
i-za-ḳa-(pa-ni), 175, 11
Fragments, form uncertain, 206, 13; 479, 5; 496, R. 1; 209, 13; 213, 9; 257, 12; 508, R. 2; 502, 2; 517, 8
zaḳpu, 'planted'
zaḳ-pu, 66, 7; *kirû ša (iṣu) tillit zaḳpu*; *zaḳ-pu ša*, 360, 2; 361, 1
abnu zaḳ-pu, 'a stone set up,' 414, 11
kirû zaḳpu ša iṣu tillitti, 1168, 2
zikpu, name of a vessel, or pot, usually of sesame (because pointed at base?).
zik-pu, 1007, R. 5; 1010, 13; 1011, R. 2; 1013, 18; 1019, R. 2; 1092, 8; always *one*
plu. *zik-pi*, 1025, 2 (4); 1038, 3 (10), R. 3 (10)
plu. *zi-ik-pi*, 1078, 6
GIŠ zik-pi, K. 464 (*H.A.B.L.* p. 589), R. 4

zaḳâḳu
za-ḳi-ku, 944, III. 2

zaḳaru, 'to reach high'

zaḳaru (contd)
ziḳḳurratu, Assyrian form *sigurratu*, 'a step tower,' 'temple tower'
amêlu šangû ziḳḳurêti
amêlu RID si-ḳur-ri-ti, 677, R. 8
zaḳru, epithet of *GIŠ-MEŠ*, 1052, 8
zarû
zêr = 'descendant,' 878, 3
zêru, 'seed'
ŠÊ-ZER, a description of land, read *zêru*, Str. *Nbd.* 116, 49, 53; *Nabû-zêr-lîšir* interchanges with Nabû-*ŠÊ-lîšir*, probably 'seed land.' It is called *eḳlu* in 384, 889, R. 5
ŠE-ZER, 64, 13; 91, B.E. 1; 384, 2; 444, 7; 625, 8, R. 1; 631, R.E. 1; 972, 1, 3, R. 1
zarû, 'planted,' 'sown'
f. *za-rat*, 447, 9
zarat, perhaps in the sense of 'sown,' 'spotted, with stars,' 'spangled,' etc.
za-rat, 1060, 2, 5; of *sali*, of *iršu*
za-rat šamê, 'ceiling,' 'cover' (?), 1039, II. 11
zurzu, a garment; see *azamillu* in *H. W. B.*; ideogram. *GIŠ sa-allu ŠÚ-KAT*, held, *unatu*. Cf. *zuzu*, a wicker-work thing; *KU z...* = 'hand-bag,' cp. *sallu*
KU zu-ur-zi, 1036, II. 15
zarâpu or ṣarâpu (?)
In phrase, *izirip ilaḳḳi*
i-zi-rip, 350, 9; 374, 13 (201, 8); 1157, 6
with *isiki*
i-za-rip, 246, 11; 492, 5
i-zi-rip, 183, 6; 187, 5; 265, 6; 293, 8; 467, 9; 501, 2; 642, 10; 173, 9; 1170, 6
with *ittiši*
i-zi-rip, 318, 11
with *ittidin*
i-zi-rip, 384, 7
(*i*)-*zi-rip*, 1184, 1
C_2, *zarpu*, in phrase *zarip laḳî*
za-rip, 72, 10; 173, 11; 174, 11; 178, 8; 180, 8; 181, 8; 184, 7; 186, 7; 187, 6; 196, 7; 198, 8; 199, 6; 201, 10; 203, 6; 214, 6; 216, 5; 237, 7; 319, 8; 324, R. 5; 325, 13; 326, 12; 327, 12; 328, 11; 329, 12; 330,
zarâpu or ṣarâpu (?) (contd)
12; 331, 12; 336, 6; 339, 8; 340, 17; 346, 9; 350, 11; 360, 11; 361, 11; 373, R. 3; 374, B.E. 2; 375, 10; 376, R. 2; 383, 12; 384, 8; 389, B.E. 1; 400, 15; 401, 6; 406, 3; 407, 2; 410, R. 11; 415, 10; 479, 2; 483, 3; 484, 5; 492, 6; 500, 2; 519, 11; 556, 3; 563, 6; 572, 4; 587, 5; 1153, 13; 1156, 8; 1170, 8; 1176, 11; 1181, R. 2
za-ri-ip, 1185, R. 6
zâr-rip, 349, 16
(*za-*)*rip*, 200, 9; 359, B.E. 1; 1195, 10
omitted, 197, 385, 417, 425
za-ar-pi, 335, R. 5; 408, 8; 414, R. 16; sing. 1157, obv. 8
za-âr-pi, 334, 5, sing.
za-ar-bi, 386, 10; better *za-ri-bi*
zár-pu, 175, 8, sing.
zár-zip-pu, 175, 8, sing.
za-ar-..., 393, R. 3, sing.
f.s. *za-ar-pa-at*, 209, 10; (219, 4); (*zarpa*)-*at*, 1184, 3
f.s. *zár-pat*, 207, 10; 215, 9; 217, 7; 220, 6; 223, 3; 227, 8; 315, 6; 317, 11; 72, 8, R. 8
f.s. *zár-pat* (*at*), 208, 9
f.s. *za-âr-pat*, 210, 11; 222, 8
f.s. *za-ar-pat*, 211, 11; 311, 10; 412, R. 1; (212, 8); 86, 10
f.plu. *zâr-pat* (*at*), 233, 12, f.plu.
f.s. *za-*[*ar-*]*pat*, 308, 10
f.s. *zár-pa-at*, 1162, 6
plu. *za-rip*, 258, 12; 280, 8; 427, 14; 436, 6, R. 5; 657, R. 3
omitted, 426, B.E. 4
plu. *za-rip-pu*, 643, R. 7
plu. *za-ar-pa*, 419, R. 2
plu. *za-ar-pu*, 232, 10; 236, 10; 238, 12; 241, 12; 244, 7; 247, 8; 248, 9; 249, 11; 257, 9 (f.plu.); 260, 8; 262, 3; 263, 5; 265, 8; 297, 14; 356, 11; 413, R. 1; 418, R. 1; 420, 16; (284, 6; 289, 3); (422, 13); 1158, 10; 1167, R. 33
plu. *zâr-pu*, 230, 10; 231, 11; 235, 9; 243, 13; 252, 5; 304, 5; 428, 9; 464, 9; 613, 4; 652, R. 5
plu. *zár-pu*, 234, 11; 239, 6; 245, B.E. 3; 254, B.E. 1; 283*a*, 10; 357,

zarâpu or **ṣarâpu** (?) (contd)
6; 435, R. 10; 444, 16; 450, 3; 468, 11; 477, 3; (508, 6); 517, 5
plu. *za-àr-pu*, 221, 7; 237, 7; 242, 11; 246, 11; 259, 13; 271, 12; 310, 13; 354, R. 6; 372, 1; 423, 9; 429, R. 6; 471, 21; 489, 4; 510, 5; (501, 4)
plu. *za-rap-pu*, 452, R. 1
plu. *za-ar-pat-ti*, 446, 15

zerritu
zer-ri-tu, 941, II. 4

zittu, *ḪA-LA*, 911, 9
ḪA-LA bîti abišunu, 346, 6
amêlu ša ḪA-LA, 855, 17
zi-it? 773, R. 3

ḫabû, perhaps 'to owe'
ḫa-bu-u-ni, 780, 3
ḫa-bu-u (Camb....), some substance

ḫabâbu, 'to proceed,' 'lead'
taḫbubu, epithet of sheep = 'bell wether,' 995

ḫabâlu, *ša ana ḫa-bal nîšê* (?), 809, 5
iḫ- (or *aḫ-*) *tab-ba-(lu)*, 1133, 1
iḫ-ḫa-bil, 668, R. 5
iḫ-bi-lu, 1139, 8
ḫabullu
ḫa-bul-li, 307, R. 13
ḫa-bu-li, 85, 2; 87, B.E. 1; 88, R. 3; 155, 1
ḫa-pú-li-e, 86, 7
ḫa-bul, const. 923, 3; 815, II. 10

ḫab-bur? Sem. epithet *ude* (?) or contents; of *šappu*, 1060, I. 3, (6, 7)

ḫibšu
ḫi-ib-šu, 426, R. 8; 498, 10

ḫabâtu
ḫubtu
ḫu-ub-tu, 468, 7 (?); *ḫu-bu-ut*, 877, R. 11

ḫadû
ḫadûtu
ḫa-du-ti, 640, 9

ḫâḫu, some sort of wood, or wooden object: a drink
iṣu ḫa-ḫu, 1052, 4
iṣu ḫa-aḫ-ḫi, 699, 5
BI ḫa-ḫi, 1007, B.E. 2; or is it part of *ḫa-mur-ti*?

ḫâṭu
iḫ-ti-ṭi, 646, R. 13; 647, R. 13
iḫ-ti-aṭ, 647, R. 2

ḫâṭu (contd)
i-ḫi-ṭu-ni, 676, R. 6
ḫiṭṭu
ḫi-ṭi, 646, R. 18; 647, R. 18
ḫi-iṭ-ṭu, 646, R. 8; 647, R. 8

ḫazanu, *alîšu* as intervener || *šakin šarri*, 1153, E. 4, § 193
ḫa-za-nu, 92, L.E. 2; 557, R. 4; 987, I. 6; 815, 2; 860, I. 10; 175, R. 8; 244, R. 6; 472, R. 15; 94, R. 1; 160, 8; 166, 2; 169, 2; 587, R. 6; 589, R. 5; 322, R. 6; 433, R. 10; 448, R. 10; 209, 2; 241, R. 10; 56, R. 3; 363, R. 9; 261, R. 5, 6; 391, R. 13; 425, R. 20; 603, R. 4; 840, II. 11; 1040, R. 5; 617, R. 8; 59, 15; 77, 8; 426, R. 4; 446, R. 1; 495, 7; 271, R. 5; 418, R. 5; 471, R. 2; 473, 18; (77, 8); (540, R. 3); 1153, E. 4; 1189, R. 10 (*dannu*); 993, III. 12; 815, II. 3; 1040, R. 5; 987, I. 6
ḫa-za-an-nu, 326, R. 9
ḫa-zá-a-nu, 175, R. 8; 1176, R. 4
ḫa-za-na (acc.?), 418, R. 5
ḫa-za-ni (gen.), 814, 15
(*ḫa-*)*za-nu*, 860, I. 10

ḫuḫurtu, cf. *ḫamurtu*; cf. *ḫuḫurir*? in Zim. *B.K.B.R.* 66
ḫu-ḫa-rat, a talent of it; 953, IV. 12, 15, 19
ḫu-ḫu-rat, plu. 961, 8, R. 7; 1023, 12, *I ḲA* of it; 1078, 8
ḫu-ḫu-ra-te, 1145, 2, 3, of *I ḲA* each
ḫu-ḫu-ra-te, 1244, 2; *ŠI-MEŠ=panîte*
ḫu-ḫu-ra-a-te, 1244, 3; *šá I ḲA-a-a*

ḫaṭṭu, *GIŠ-PA -MEŠ*, 1057, 4 (x)
GIŠ-PA, *luṭṭi*, 978, II. 5
GIŠ-PA, *ḫarranu DIK ḫaṭṭi*, 978, II. 4
PA-MEŠ, 1093, 5 (xxi)?

ḫîdu, a drink, usually in a *ḫaputu*, perhaps read *ṭîṭu*, *q.v.*
BI, *ḫi-i-di*, 1003, 12; 1018, 14; 1037, 4; 1911, R. 6; *Das Getreide*, 147, mixed beer
ḫi-i-di, 1003, R. 8; 1009, 5; 1010, 15, R. 7; 1015, R. 3; 1017, 4, R. 7; 1018, R. 12; 1019, R. 6; 1022, 4; 1024, R. 8; 1029, R. 4; 1007, R. 9; (1016, R. 2 restored; 1031, 4)

ḫîdu (contd)
See also Zimm. *B. K. B. R.* under *didu*
ḫaiakam, some vessel
ḫa-ia-a-kam, 890, 1
(*karpat*) *ḫa-ia-bi*, 1126, 5
ḫâlu
ḫa-'al, 644, 7
ḫilu
ḫi-li, 953, III. 16; perhaps ideogram
ḫâḳu
ana ḫi-a-ki, of wine, 1023, R. 4; *Das Getreide*, 151
ḫaltai
amêlu ḫal-ta-a-a, perhaps gentilic, or trade
ḫulbunu, *Ḫelbon*, epithet of wine, a *šuppu* of it
mât Ḫal-bu-nu, 999, 2
ḪI-LI-BA (not *TU* nor *NA*) read *DÛ-GÚB-BA*, 993, II. 6, 16
ḫuluṭu, a drink, usually in a *masitu*
ḫa-lu-ṭi, 1018, R. 7; 1022, R. 4; 1024, R. 4; 1029, B.E. 1; 1003, R. 3; 1017, R. 2
ḫu-lu-ṭí (=*ḫi*), 1010, R. 3
ḫaluku, *GIS ḫa-lu-ku*, K. 942, 10 (*H. A. B. L.* p. 615)
amel **ḫal-NAM**, 815 VIII. 2 (? for *EN-NAM*)
ḫalapu
2 *ḫa-li-pa-te*, 1036, IV. 1; covered jars (?)
8 *šappu ḫa-li...*, 977, II. 8
ḫalluptu
ḫal-lu-up-tú of *KU-KI-TA*, 1095, 10
4 *ḫal-lu-up-ti*, 953, IV. 8
ḫal-lu-pat nusku, 1040, 4, epithet of *KU KI-TA*
ḫal-lu-pu-te (=*MEŠ*), 781, 4, epithet of *KU KI-TA*
ḫal-pat, epithet of *KU-KI*, 956, R. 5, 6; 973, III. 3, 4
ḫal-up-tu, epithet of *KU-KI*, 956, 7
ḫalṣu, 'a fortress' [...]
ḫalṣu, 'pure,' 'refined,' Zim. *B.K.B.K.* 60, 14
ḫal-ṣu, 127, 2, of oil; 1036, IV. 18 of sesame
ḫalâḳu, *Ḫ A-A*
li-ḫal-li-ku, 641, R. 8
ḫal-ka, 63, R. 1
ḫalâḳu (contd)
ḫal-lak, 67, B.E. 3
ḫal-ku, 66, R. 5
Ḫ A-A, 68, R. 3; 61, 6; 67, B.E. 2 (of slaves); 105, 10 (of silver)
Ḫ A-A = 'loss,' 'arrears,' 911, 9
Ḫ A-A-MEŠ, 904, I. 1, IV. 2
iḫ-tal-ak-ku, 930, R. III. 7
iḫ-tal (*liḳûni*), 680, L.H.E. 2
ḫa-li-ki, a place name (?), as boundary, 398, 4
GIŠ ḫa-lu-ku, *A.B.L.* 566, 10
ḫal-ta-a-a, gentilic (?), title (?), 871, 5
ḫuziḳutu, compare *ḫaziḳatu*, a 'head-band'
KU ḫu-zi-ku-te, 1039, II. 15
ḫamurtu, or **ḫaḫurtu**; compare **ḫuḫurat**, a drink
BI ḫa-mur-ti, 998, 1; 999, 3; 1000, 2; 1001, 2; 1003, 9; 1005, 12; 1007, B.E. 2; 1009, 3, restored; 1010, 11; 1011, 8; 1015, 7; 1018, 9; 1019, 14
ḫa-mur-ti, 1016, R. 3; 1030, B.E. 1; *karpat PA*, restored, 1024, 7
ḫa-mur-te, 1013, 14; *karpat PA*
ḫamâšu
ḫanšâ, 'fifty'
amêlu ràb 50, 197, 4, R. 3; 233, R. 15; 328, R. 6; 358, R.E. 2; 607, R. 6; 629, 9; 641, 12; 680, L.E. 2; § 133
amêlu ràb 50 (*MEŠ*), plu. 848, 2; 834, 5; 838, 6
ḫinḫinu, a drink, nearly always one *PA* of it, notes on No. 1002
ḫi-in-ḫi-ni, 969, 9; 1002, 2; *šá*, 1007, R. 4; no *in* (1010, 12); 1011, R. 1; 1013, 18; 1015, 10; 1017, B.E. 1; 1018, R. 4; 1019, R. 1; 1022, R. 1; 1025, 1?; 1029, 2; 1092, 7
ḫunnatu, ideogram, **GIŠ ḲI GEŠTIN**, 985, 4; 855, R. 3 (?); Yandasâni (?)*
ḫasâsu
aḫ-su-us, 646, 19; 647, 19 (648, 22)
ḫi-is-sa-at, 809, 15
ḫipu, a cloth
ḫi-pu, 953, V. 15
ḫupu
ḫu-pa-ni, 953, V. 11

ḫapû (? = *ḫepû*, 'damaged'?), 938, IV. 1; *ḫa-pi-e*, IV. 4; or is it *šaḫapê ḫa-pi*?, 964, 8; *ša ḫa-pi*, 1047, R. 4

ḫaṣâbu
ḫu-ṣa-bu, 66, R. 4
ḫaṣbu, *LA*, a pot
(*ḫarpat*) *ḫa-aṣ-bu*, 968, 4

ḫuru, a 'pot,' some kind of *dikâru*; is it [*KÂM* (Br. No. 8334), or *UZU*- (Br. No. 4556)?]
(*dikar*) *ḫu-ru*, 1061, frag. R. 3

I. ḫarû, a verb? in I *imêr šikarê ana ḫa-ri-i*, 'to raise,' 'prepare'; 1077, VIII. 14; or *ḫarû*, a 'pot'

II. ḫarû
ḫirîtu, *A*-[*ÌD*- cp. Br. No. 11647], 'canal'
[*A-ÌD*], 359, 7; 361, 3; 364, 7; 378, 9; 419, R. 2; 425, 2; 433, 3, 4, 6; 443, 10; 524, 3; 610, 4, 8, 9
ḫi-ri-te, 350, 6; 374, 5; 463, 2; 469, 16; 624, 6, 7, 9
ḫi-ri-a-te, plu. 624, 6
[*A-ÌD-*] *ŠI-Z-MEŠ*, 419, R. 2
[*A-ÌD-*] *A-MEŠ*, 432, 3
nâr ḫin-ri-ti, 1250, 7

ḫarû, a 'pot,' Zimm. *B.K.B.R.* 68
plu. *ḫa-ri-e*, 964, 5, held two 'homers,' 964, 6, held one *šê*
1077, VIII. 14, *ḫa-ri-i*? (or verb?)
plu. *ḫa-ri-a-te*, *H.A.B.L.* p. 39, E. 2

ḫarâbu
ḫarbu, 'waste'
ḫar-bu-te, 81, 7

ḫarâdu
e-te-ḫir-di, 102, R. 6

ḫar-ṭi-bi, 851, IV. 2

ḫariru, a garment
KU ḫa-ri-ri, 956, 4
KU ḫa-ri-rat birmi, 973, I. 6

ḫarrânu, *KAS*, 'way,' 'road'
ina ḫarran, 877, R. 10
KAS ana ali N, 385, R. 2; 392, 4; verb *alâku* 377, 3
KAS ša ana ali N, 376, 4; 380, 6; 410, R. 7, 9; 460, 3, verb *alâku*, 360, 4; 389, 4; 360, 5; 394, 4; 621, 11; 525, 5; 524, 2; 630, 3, 4, 10; 1185, 4, 8
KAS ša ali N, 377, 2; 391, 4, 7; 392, 5; 394, 8; 629, 7; 386, 3; 338, 9; 390, 4; 643, B.E. 4; 414, 16, 22, 24, 25, 28, R. 8; 416, 7; 439, 4; 930, R. III. 5; 1169, 6; 1206, 3; 435, 8
KAŠ ša ištu ali N, 385, R. 1; 394, 8; 443, 8
KAS ali N, 385, R. 6; 434, 2, 6; 524, 5; 1167, 6; 1175, 2
KAS-MAN, *ḫarrân šarri*, 364, 7; 418, 7; 434, 3; 643, B.E. 4; 434, 3
KAS-LUGAL, *ḫarrân šarri*, 389, 5; 394, 1; 443, 3
KAS-2, *ḫarrânâ*, 81, B.E. 2; 621, 10; 630, 3, 10
KAS, 877, R. 10; 1153, 5; 1179, 7
KAS-ḳa-at-ni, 382, 6
KAS ša ištu A ana B, 1168, 7–8
KAS ḫarrân erišûte, 1176, 8
KAS ṣêri, 1185, 8
ḫaṭṭu ḫar-ra-nu DIR ḫaṭṭi, 978, II. 4

ḫurâṣu, *GUŠ-KIN*, 'gold,' chiefly in penalties, never in prices
metal, in jewelry, 993, I. 9, 12 (13)
GI ina ḫurâsi
NIG-GI ḫuraṣi, 993, I. 16
kakkad ḫuraṣi, 993, I. 17
gagi ḫ., 1040, 1; 978, I. 6, 9, 6 (7, 8, 9, 10, 11); 963, 1; 1079, I. 4, 5, II. 2
GUŠKIN, one mina, 86, R. 4; 180, 15; 181, 16; 203, R. 5; 209, R. 2; 210, R. 5; 211, R. 6; 231, R. 1; 233, R. 6; 208, B.E. 1; 236, 13; 234, R. 1; 235, 5; 244, 16; 245, R. 3; 259, 18; 260, R.E. 3; 263, R. 1; 310, R. 3; 336, R. 3; 337, R. 1; 349, R. 2; 357, R. 1; 373, R. 11; 378, R. 5; 383, R. 3; 384, R. 4; 386, R. 1; 389, R. 6; 397, R. 6; 414, R. 21; 422, R. 7; 423, R. 5; 492, 12; 500, 10; 554, R. 5; 558, 6; 559, R. 1; 564, 3; 569, 1; 613, R. 6; 62, 4; 231, R. 1; 208, B.E. 1; J. 936, I. 1, 7, II. 6, 7, 12, III. 6, 12, IV. 2, 4, 5, 10, 11; 965, I. 7, II. 4, 9; 966, I. 2, 5, 6, II. 7, 8; perhaps 965, I. 9; 939, 1, R. 2, 3, 4, 5, 7, 8, 9; 940, 3, 4; 941, II. 3, 4, IV. 12; 823, 1, 5 (?); 1156, 13; 1157, R. 8; 1162, 14; 1166, R. 1; 1182, R. 4; 1185, R. 12; 1195, 16

ḫurâṣu (contd)
two minas, 215, R. 1; 249, R. 6; 257, R. 4; 361, R. 5; 417, R. 1; 477, 12; 493, 5; 506, R. 7; 507, 9; 594, 6
four minas, 706, 5
five minas, 262, 9; 311, R. 6; 350, R. 1; 446, R. 5; 453, R. 4; 501, R. 3
ten minas, 161, 11; 247, 16; 189, 11; 325, R. 1; 418, R. 9; 425, R. 9; 428, R. 5
eleven minas, 495, R. 2
one talent, 448, R. 4; 470, R. 4; 471, R. 9
two talents, 376, R. 6
forty-eight minas, 676, 6
fifty-seven minas, 676, R. 10
uncertain amounts, 172, R. 1; 178, 11; 206, R. 1; 228, 4; 242, 16; 283 a, 13; 334, R. 6; 360, 21; 394, R. 4; 426, R. 7; 485, 5; 503, B.E. 1; 505, 6; 508, R. 8; 520, R. 3; 559, R. 3; 562, R. 3; 570, R. 3; 596, R. 1; 642, R. 5; 644, 3; 1242, R. 4
two hundred and seventy-nine shekels, 938, I. 5
twenty-seven shekels, 938, I. 12
GUŠKIN-UD-u, 938, I. 9 (six minas three shekels)
GUŠKIN za-ki-u, 934, 2
DA-GAB ḫ. 933, 5
mudakki ḫ. 933, 7
kuli ḫ. 933, 10
limsi ḫ. 933, 12
mesir ḫ. 934, 2
nappaḫu ḫurâṣi, see *nappaḫu*
ṣarabbu ḫurâṣi, see *ṣarabbu*
ḫurâṣu, articles of gold
algurid, 645, 5
GAB, 645, R. 4; 930, II. 6, R. IV. 1, 8, 10, 12, 14; 931, 1, 3, 6, 14, R. 2; 937, R. 5; 938, I. 5, 9, 12
lišan ḫ. 764, 1, 3
ina ḫurâṣi ittiḳ, 930, III. 5
piṣu, UD-u, 938, I. 9

ḫarše, an *aṣudu* pot of 1017, R. 4 of *zamri*, 1024, R. 5

ḫarrittu, or is it *ḪAR=šemir ritte*?
I-TE ḫar-rit-te, of gold, *ḫuraṣi*, 931, 1 (*ḫ*), 7 (no *TE*), 9, 14 (no *TE*, *ḫ*.), R. 1 (no *TE*, *ḫ*.), 7, 12, 14, R.E. 1

ḫarâšu, 'crush,' 'make into meal'; syn. *ḫašalu*
ḫaršu, a food, perhaps 'meal,' or 'crushed seed'(?), or drink, prepared from *zamru*, usually in *aṣudu* pots
ḫar-še, (1003, R. 5 restored); 1010, R. 4; 1017, R. 4; 1018, R. 8; 1022, R. 5; 1029, B.E. 3

ḫartu
ḫar-tu, 930, III. 16

ḫašâḫu
li-iḫ-šu-uḫ, 809, R. 25

ḫašânu, some spice or aromatic substance
ḫa-ša-nu, 1074, 10

ḫatânu
ḫa-at-na šarri, 324, R. 12

ṭuânu, some sort of cloth; 953, v. 13
ṬU, its singular or ideogram, 953, v. 14

ṭudu
ṭu-di kaspi, 939, R. 10
rakku ṭu-di kaspi, 1047, R. 1

ṭêmu
ṭe-(mu) 650, 6
In title, *mutîr ṭêmi*, see under *târu*

ṭeḫu? in *lâ ṭe-ḫu-ni*, 855, IV. 6

ṭiṭu, a drink, perhaps the same as *ḫîdu*, Hrozny, *Das Getreide*, pp. 146 ff.

ṭâbu
ṭâbu, adj. *DÙG-(GA)*, 1023, 5; 978, I. 1
plu. *DÙG-GA-MEŠ*, *ṭâbâte*, 310, R. 9; 668, R. 2
DUG-MEŠ, *ṭâbâte*, 942, 4
ṭâbtu, *MUN*
ṭa-ab-ti, 646, 2, 10; 647, 2, 10
ṭa-ab-tu, 646, R. 11; 647, R. 11
ṭa-ab-tim, 647, R. 12
MUN, 646, R. 2, 6; 647, R. 2, 6; 651, R. 5
ṭûbu
ṭu-bi, 644, 7

ṭapḫu
ṭap-ḫa-a-ni êri, 963, 6

ṭabaḫu, (*am*) *ṭa-bi-ḫa* (?)-*a*, 855, IV. 10

ûmu, *UD*
UD-mu, 468, 13
û-mu, 112, 6
UD-MEŠ, days, in sense of life, 644, 6; 651, R. 5

ûmu (contd)
UD-MEŠ, days as periods of time, 100, 5
UD-X-KAM, 'the Xth day,' in dates, after the month name
UD, 1, R. 1; 2, R. 1; 3, 6, 4, 7; 5, R. 6; 6, R. 2; 7, R. 5; 8, 7; 9, R. 5; 11, R. 7; 14, 3; 15, 5, E. 1; 16, 18, B.E. 1 [etc.]
šá II ûmê MEŠ, 1023, R. 2
UD-MEŠ, in *ana 100 ûmê*, 1170, 10
UD-MEŠ, in *ana kal ûmê*, 1170, 11
UD-mu, in date, 231, R. 13
(*UD-MEŠ*), in date, 212, L.E. 1
UD-me, 105, R. 3; 232, R. 15; 233, R. 18; 238, R. 18; 243, R.E. 1; 299, R. 2
UD, omitted, but day given by number, 115, R. 1
day omitted, 119, R. 5; 126, R. 2; 129, 8; 135, R. 3; 148, R. 4; 158, R.E. 1; 163, R. 7; 204, R. 6; 239, R. 10; 230, R. 16
in phrase, *sibtu bennu ana 100 ûmê*
UD-me, 248, R. 7; 642, R. 9; 212, R. 6; 187, R. 3; 1157, 11
UD-MEŠ, 211, R. 10; 242, R. 5; 247, 10; 280, R. 4; 281, R. 4; 310, R. 13; 312, R. 4; 429, R. 16; 176, 14; 284, 8; 201, 12; (257, R. 6)
UD-mu, 232, R. 4
ûm X ša arḫi Y, 1, 5; 16, 5; 38, R. 1; 39, B.E. 1; 80, 6; 92, 1; 96, 3; 153, 1; 154, 2; 166, R. 3; 11, 4; 13, 6; 43, 6; 117, B.E. 2; 124, 4; 170, B.E. 2
ina ûmê, 'on the day'
UD-me, 646, R. 19; 647, R. 19
ina ûmešu šû, 'on the day that he'
ina ûmu ša, 'on the day that'
UD-mu, 67, R. 2; 65, B.E. 1
UD-me, 63, 6; 66, R. 6; 68, R. 2; 102, R. 4; 160, 12; 628, 13; 709, 6
ûmê aṣati
UD-me, 492, 8
arkat ûmê
UD-mu, 293, 10; 468, 13
UD-me, 293, 10
UD-MEŠ, 281, R. 5
ûmi ṣâti
UD-mi, 659, 6

ûmu (contd)
ana ûme, 'per day'
[*ÁŠ* (Br. No. 2)], *UD-me*, 1077, VIII. 25, 27, 29, 31
'day,' opp. to night
UD-mu-MEŠ, 360, R. 15
ina libbi umi ša, 'on the day that'
UD-me, 98, 2
UD-meš, 1133, 3
adi X ûmê, for X days
UD-me, 72, 6, R. 6
ša ûmê, perhaps a title, or *ša-tam-me*? § 209
ŠÁ UD-MEŠ, 696, 2, B.E. 1, R. 4
ana kal ûmê, 'for all time'
UD-me, 172, R. 6; 212, R. 7
UD-MEŠ, 176, 15; 289, R. 3; 181, R. 7; 187, R. 4; 232, R. 5; 242, R. 6
UD-MEŠ-te, *ûmâte*, 248, R. 8
amêl UD, 'day-worker,' 679, 7
ianuki
ia-nu-ki, 909, R. 2
esêpu, 'to increase' [see also p. 258]
e-ṣip, 110, 5, R. 3
e-ṣi-ip, 53, 4
ṣibtu, 'increase,' 'interest,' ‖ *ḫabullu*
ṣib-ti, 307, R. 13, but see under *ṣabâtu*
iarḫu, 414, 26, R. 2; 444, 8
išû, 'to have'; see also *lašše*
i-šu-u-ni, 695, 6
ašâru 'to be straight,' 'right'
mîšaru, 'righteousness'
mi-ša-ri, 646, 3; 647, 3
ešru, in phrase *ana ešrâtešu*, see under *ana*
X-MEŠ-te, 1156, R. 1 (*su*?)
iati
ia-a-ti, 809, R. 18
kabaku, epithet of land
ka-ba-ku, 623, R. 7
kibsu, *GÌR*, 1041, 1
GÌR-MEŠ
kabsarru, ? *KAB-SAR*, 833, R. 1. 9
kabistu
ka-bi-is-tu, 646, R. 6
kubšu ? *SAK-KAD*, 1039, II. 16
kabittu, *ḪAR-BE*, 'liver,' see under *šêru*
ḪAR-BE, 1004, 3; 1005, 4; 1008, 3
ḪAR-BE-MEŠ, 1003, 3; 1013, 6

kabâru, *kab-ru-u-ni, H.A.B.L.* 566, 13
kab-ra, H.A.B.L. 566, 15
kibritu, 'region'
kib-rat, 646, 1; 709, 2
kabâtu, 'to be heavy'
kabtu, 'heavy'
kab-tú, 650, 5
ka-ab-tu, 649, 6
ka-bit-ti, 665, 4
kigallu
ki-gal-li, 930, III. 6
kidmuri
bît kid-(kad?-)mu-ri, 394, (R.) 10
bît KAD-(mu-ri), 857, IV. 34 ...*dûri*
bît KIT-mu-ri, 642, R. 14, its priest was Ardi-Ištar
bît K. 11; K. 1101; K. 51; KR. I. 42
kudinu
KUR KU-TIN, 'a foal' (?), 1005, 6
kudaru, as a boundary
ku-da-ri, 373, 5; 628, 6, 9
kazib
ka-zib, 676, R. 11
kuzippu
ku-zip-pi, 910, R. 6
I kâlu, *LU*
likil, 646, R. 30; 647, R. 30
mukîl in phrase *mukîl apâte,* see *apâte,* § 214; *mukîl alpê,* see *alpu,* § 139
LU, 35, 4 and often; 833, 1, R. 5; 860, I. 2, 9, 18, 26, II. 12; 1189, R. 11
mu-LU, 185, R. 5, 6; 238, R. 5, 13, 15
mu-kil, 75, R. 11, and often; 358, 3; 867, 12; 1153, 10; 1189, R. 9
EN, 237, 5
mukîl BAR-MEŠ, 1036, III. 24; see *appatu*
mukîl apâte, LU PA-MEŠ, ša (?*šakin*) *mâti,* 815, VI. 24; 833, I. 1, R. I. 5; 837, 2; 840, I. 7, II. 10, 13
mukîl apâte, LU PA, 837, 5, *apil šarri*
mukîl apâte, LU-PA-MEŠ, 857, III. 19, Nabû-kil- — 111, 39, Masmukî-Ašur, IV. 1, Masmukî šarri, III. 3, Šarru-ludari, 857, IV, 5, *usumišarri* Bir-iamâ, IV. 10, Ilta dai, 860, I. 2, ...Adad, 9 ...18, Nabû-kilâni, 26, Marmukí-Ašur, II. 12, Adad-aḫê-šalli... 867, 12, ...ti-i, 898, 7 (?); 857, I. 9, Mušêzib-Ašur; 857, I. 10, Rimani-BE

II kâlu
kâl 'all,' written (*ḲAḲ*) *KÀL*
in phrase *ana kâl šanâti,* 'for all time' (*ḲAḲ*), *KÀL,* 257, R. 7; 642, R. 10; 288, R. 3; 312, R. 5; 1170, 11
KAL, 284, 9; 211, R. 11; 280, R. 5; 1157, 12
in phrase *ana kâl ûmê,* 'for all time' *KÀL,* 172, R. 6; 176, 15; 289, R. 3; 187, R. 4; 248, R. 8 (183, R. 5)
KAL, 181, R. 7; 212, R. 7; 232, R. 5; 242, R. 6
šá kâl MU-AN-NA, 953, IV. 2, V. 6
ka-li-ša ? 964, R. 6
I kâmu
kaiamânu, lasting
ka-a-a-man-ni-u, 953, V. 1
ka-a-a-ma-nu-te, plu.
II kâmu
(*ku*)*-um,* 1179, 1
kûm, kûmu, as prep. 'instead of,' 164, 8; 152, 6 (bis); 160, 11; 86, 7; 165, 5; 161, 6; 32, 1, 5; 1079, R. 3
in phrase *kûm kaspi*
ku-um, 63, 4; 70, R. 8; 76, 1; 78, B.E. 1; 58, 5; 79, 3; 59, 12; 1154, 7; 1167, 1; 1195, 1; 1242, 1
ku-mu, 64, B.E. 1
ku-um dame, 806, 3
kûm rubê
ku-um, 81, 5; 83, 4; 85, 7; 1193, 8
ina kûnu
ku-um, 166, B.E. 2, R. 4; 623, R. 11
ku-me, 80, 6
kûm kunukkišu ṣupuršu iškun
ku-um, (176, 1); 179, 1; 180, 1; 181, 1; 199, 1; 240, 1; 286, 1; 326, 1; 353, 1; 365, 1; 375, 1; 378, 1; 391, 1; 415, 1; 416, 1; 427, 1; 473, 1; 511, 1; 528, 1; (382, 1); 1152, 1; 1181, 11; 1251, 1
kânu, to be firm, to stand firm
ú-kin, 646, 19; 647, 19; 648, 22
ú-kin-nu, 809, 26
(*ú*)*ki-nu-u-ni,* 1013, R. 13
(*u-kin*)*-ú-ni* ? 1019, R. 14
kînu
kaspu kînu, 213, 6 (?); *MANA ki-nu,* 488, 6; *kaspi kin-nu,* 612, B.E. 2
ki-e-nu, 646, 2
ki-na-a-ti, 646, 14; 647, 14; 648, 17

kânu (contd)
kin-na-a-a-te, 1035, R. 16
ki-e-te, fem. 469, 17
kittu
kit-tu, 94, 2
kit-ti, 646, 3
kunnu
kun-nu, 644, 6
DU, 645, 9, R. 7
kâru
in phrase *miksi kâri*, 'dam,' bank of canal
ka-a-ri, 646, R. 3; 647, R. 3; 650, R. 12
amêlu ka-ar-ri, 694, 7
rab kâri GAL KAR, 890, 3
kûru, *ku-u-ri*, 1040, R. 3
I kalbu, *UR*, *UR-KU*, 'a dog'
UR-KU-MEŠ, 646, R. 31; 647, R. 31
II kalbu, a title
in *kalbu šiperiti*, § 194
in *kal-bu*, 171, R. 3, 5
kallabu or **kallapu**, *kal-la-bu*, 806, 7; *DAN-DAN*, read *kal-lap*
amêl Dan-Dan GUR, 857, II. 29; Ašur-nâṣir? What is GUR?
kalâlu, *lik-kil-me-šu*, 646, R. 28; 647, R. 28
III 2 *šuk-lul*, 809, R. 8
kallu, *KAL* in *KAL-BARA*
râb KAL-BARA, 1036, I. 28
kallu, *UŠ-KU*, 874, 7
UŠ-KU
UŠ-KU-MEŠ, 757, 6; 851, III. 7
killu, some vessel, or dish
kil-li bašlu, 1056, 4
ki-il êri, 964, R. 12
kallibâte, cf. *kalapate-bate anes*
kàl-li-bat-MEŠ, 969, 1
kullanu, a drink, ? ideogram, see *SU-LU-KAN*, *Das Getreide*, 88 f., 138 f.
(*zêr*=) *kul-la-ni*, 1003, 11; 1010, 14, R. 7; restored, 1024, 10
kallapu, *kal-la-pu*, 1194, R. 9, 10, 11
amêl kal-la-pu, 855, 9
kal-lat, (? *damat*), a pot, (cf. *kalûtu*), 964, 9
kallatu
kal-lat, 645, 3, R. 3
kullatu, 'entirety'
kul-lat, 'entirety,' 933, 3
I kalâmu, *ú-kal-lim-šu-u-ni*, 1246, R. 2
II kalâmu, כלא
lik-kil-me (*šu*), 646, R. 28; 647, R. 28
kilsiu
1 *kil-si-u*, 1023, 10
kalṣu
kal-ṣa-ni, 1041, 6
kammu
kam-ma-a-ni, 943, I. 5
kamû, 'to bind,' 'connect'
kimtu, 'family,' 'household,' as opp. to blood-relations
kimmatu
ŠUḪ (*suḫur*), 64, 6, 7, 8, 9; 66, B.E. 1, 2, R. 1; 70, 7, 8, 9; 81, 9, B.E. 1, 2; 324, 8, 9, 10; 325, 7, 8, 9; 327, 3, 4, 5, 6, 7, 8, 9, 10; 328, 4, 5 (bis), 6 (bis); 329, 6, 7, 8; 330, 6; 338, 4, 5; 340, 11 (bis), 12 (bis); 343, 5, 6, 7, 8, 9; 346, 3, 4; 350, 5, 6 (bis), 7; 353, 5, 6; 354, 3, 5; 359, 6, 7, 8; 360, 3, 4 (bis), 5, 6; 361, 3 (bis), 4, 5; 362, 7; 364, 5, 6, 7 (bis); 373, 5, 6, 7, 8; 374, 6, 7, 8, 9; 375, 5, 6; 376, 2 (bis), 3, 4, 5, 6, 7, 8; 377, 2, 4, 7; 378, 9 (bis), 10; 379, 4, 5, 7; 380, 5, 6, 8, 9, 10; 382, 5 (bis), 7 (bis), 9 (bis), 10, 11; 383, 5, 6, 7, 8; 385, 10, 11, 12, R. 1 (bis), 4, 6, 7 (bis), 15; 392, 3, 4, 5 (ter), 6; 393, 1, 2, 3 (bis), 6, 7; 394, 1, 2 (bis), 3 (bis), 4, 5, 6, 7, 8, 12, 14; 395, 5, 6, 7; 397, 7, 8, 9, 10, 11; 398, 3, 4; 404, 5; 410, R. 7, 8, 9; 411, 1, 2, 8 (bis), 9; 412, 8, 9; 416, 7; 418, 3, 4, 6, 7 (bis); 425, 1, 3 (bis), 4, 5 (bis), 10, 14, 15; 429, 4, 15, 18, 21, 22, 23; 433, 3, 4 (bis), 5, 6; 434, 1, 2 (bis), 3, 4 (bis), 5 (bis), 7, 8, 9 (bis), 10 (bis), B.E. 2, 3; 439, 4, 5, 6; 442, 2; 443, 3, 8; 444, 9 (bis), 10, 11; 446, 5, 6, 7, 8; 448, 5; 456, 2, 5, 6; 460, 2, 3, 5; 463, 4; 467, 3, 4, 5, 6; 469, 5, 10, 12, 16; 471, 4, 5, 6; 514, R. 3, 4; 518, 3; 519, 5; 522, 3, 4, 5; 523, 2, 4; 524, 3, 5, 6; 525, 7; 610, 3, 4, 5, 6, 9; 621, 6 (bis), 7 (bis), 9, 10, 12, 13; 622, 4, 5 (bis); 624, 7 (bis), 8, 9, 10, 11, 12, L.E. 1; 629, 6, 7, 8; 630, 2, 3, 4 (bis), 6,

kimmatu (contd)
7, 8, 10, B.E. 2; 643, 6, 7, B.E. 4 (bis)
SUḪ, 1153, 5, 6 (bis), 7, 8 (bis); 1154, 4, 5, 6; 1164, 3, 4; 1167, 4, 5, 6, 8, 9, 10 (bis), 11, 12, 14 (bis); 1168, 3, 4, 5, 7; 1169, 6, 7, 8; 1179, 5, 6, 7, 9; 1185, 3, 4, 6, 7, 11 (bis), 15, 18; 1202, 2, 4, 5, 7, 9; 1205, 4, 5, 6; 1206, 3
used alternatively with *GAB-DI* in 1185

kimaḫḫu
bît ki-maḫ, 326, 7; 1016, R. 4

kamnu, a vessel, or pot
kam-na-a-te, 925, 6

kamânu, 'cake'
ka-ma-na-a-te, 1095, 8, of *GIŠ-MA*, fig?
kam-ma-a-ni, 943, I. 5, ? 'cakes,' or is it a literary work?

ka-a-a-man-ni-u, 953, VI. 1

kamâsu
kammusu
kam-mu-su, 78, B.E. 1, plu.?
kam-mu-sat, 72, 6, R. 6
kam-mu-sa-at, 61, 5

kamâru
kumaru?=*kummaru*, of Del. *H.W.B.* p. 337, a garment
ku-ma-ri, 930, III. 13
li-ša-ak-mir, 809, R. 26
kamaru, *ALAḪ-DIM-MA*, 976, R. 1
kamaru, *ALAḪ-DIM-MUSU*, 976, R. 3
kamaru, *ALAḪ-DIM-ŠAL-A*..., 976, R. 4

kimru, epithet of sheep, see *ṣênu*
ki-im-ru, Zimm. *B.K.B.R.* p. 176, thinks it a sort of date

kanû
ik-nu-ú, 646, 21; 647, 21; 648, 24, prob.
ik-nu-u, 693, R. 2
u-ka-nu, 101, 5
kinîtu, 'maid'
kin-ni-ti, 66, R. 3; but see below
kinâtu
amêlu ki-na-ta-ti, *H.A.B.L.* p. 35, 7
kin-na..., 880, II. 4
kinnu, 'household,' as opp. to blood relations

kanû (contd)
kin-ni, 59, 10
ki-in-nu, 891, 10 (seven persons, father, son, wife and four daughters), R. 3 (of three persons)
kinnitu, 'ditto'
kin-ni-tu, 619, 1
kin-ni-ti, 652, R. 5
kin-ni-su, 910, R. 9
...**kinzu** *eri* 1059, 13

kan (?) **ḫa** (?)-**ri** *êri* 1051, R. 3

I **kannu**, a pot, or vessel; see *SU-LU-KAN*
karpat, *KÁM*, 1104, 9, of wine; 1126, 8, of beer

II **kannu**
iṣu kan-nu, 1036, II. 19
KAN kan-nu, 953, IV. 10
tikkannu (?)
kan-nu, 951, R. 4; 953, IV. 13, 16, 17, 19; 957, 11
1 *kan-nu dulli*, 959, 1

kin-na-a-ta-te, see under *ḳ*, 1035, R. 16

kunukku
TAK-ŠID, the impression of a seal, 6, 1; 6, 2; 8, 1; 20, 1; 25, 1; 26, 1; 31, 1; 35, 1, 2; 36, 1; 41, 1; 48, 1, 2; 51, 1; 59, 1; 60, 1; 70, 1; 82, 1, 2; 88, 1, 2; 102, 1; 118, 1; 123, 1; 126, 1; 127, 1; 151, 1; 161, 1; 172, 1; 173, 1, 2, 3; 174, 1, 2; 175, 1 [etc.]
(*TAK*)-*ŠID*, 63, 1; 110, 1; 197, 1; 310, 1; 314, 1; 475, 1; 1164, 1 *gen.*; 1170, 1; 1172, 1
TAK-ŠID-MEŠ, 415, 1
ṬAK-ŠID, a seal itself, 993, I. 1; 935, 8, 9 (do.)
followed by *-šu*, 1167, 1; 1179, 1; 1185, 1
followed by *-šu-nu*, 1152, 1; 1251, 1
followed by *-šú-nu*, 1242, 1

kanutu
ka-nu-tú, 'root' (?) 1095, 12; or is it *MUḪ-nu-tú*=*elinutu*?

kasu, perhaps root for *maḫkasu*, *miksu*, *mušekis*, *šekisu*, etc.

kisû, a food? plant, cf. *kisat ṣêri*
ki-sa-a-ni, 1023, 6; something in *aganâte*

kisû (contd)
amêlu ki-zu-u (plu.), *H.A.B.L.* p. 585, connection with *Kîsû* very doubtful, perhaps = *Kîsu* (*C.D.* 412)*
kisuku, a 'chain,' cf. *H.W.B.* p. 343a
ki-su-ki kaspi, 930, II. 15, R. III. 4
ki-is-su-ka, 938, IV. 5
kussû, *IṢ GU-ZA*, 649, 8; 650, 9; 1039, II. 13
IṢ GU-ZA-MEŠ, 953, V. 5
IṢ GU-ZA, apparently an epithet of land, 610, 2; 1167, 9; 1183, 14; 1179, 6?
IṢ GU-ZA ú, 1185, 15, 20
kasâpu
kispu
ki-is-pi, 980, I. 5
ki-is-pu, 869, III. 12
kassupu, epithet of *dûd êri*
kas-su-pi, 964, R. 8
kusîpu
ku-sip-pu, 910, R. 6
kaspu, *KU-BAB-BAR*, 345; the metal as material of objects, 890, 6 (*AZAG-UD*); 993, I. 20
Aramaic dockets כסף
objects of silver, 932, 3, 4, 5, 6, 8, 9; 1047, 3, R. 1; *šimêre libnâte*, *kappi*, *saggulnimma*, *arîtu*, *ša eli nîri*, *NAM-E*
objects of silver in, 936, 965, 966
LID, *ZAKárni*, *kappi*, *GUL*, 936, II. 8, 9, 10, III. 2, 3, 8, IV. 6, 12, 13, 14; 965, I. 2, 3, 4, II. 6, 7, 11; 966, I. 3, 7, 8, II. 2, 3, 9, 10; 930, II. 7, 11, 12, 13, 14, 15, 16, 17, 18, R. III, 4; 937, II. 2, 3; 938, IV. 8, 10; 939, R. 5, 10; 941, II. 5; 910, R. 3, 5; 929, I. 1, II. 5, 8; 928, R. II. 2; 926, 5; 1063, I. 4; 758, 6 (ring), R. 2 (*kappi*), R. 3 (ring); ...*ka-du k.* 1040, 14; 978, II. 12
silver, or money, lent or paid, in price, 1069, R. 2; 1076, I. 8
KU-BABBAR, 1, 1, 6; 2, 1; 3, 1; 4, 1, 6; 5, 1; 6, 3, 7; 7, 1; 8, 2, 5; 9, 1, 4, 6; 11, 1; 12, 1; 13, 1, 7; 15, 1, 5; 16, 1, 6; 17, 1; 18, 1, 4, 6; 19, 1; 20, 1; 21, 1; 22, 1; 23, 1; 24, 1, 6; 25, 1; 26, 2; 27, 1, 5; 28, 1; 30, 4

kasâpu (contd)
KU-BABBAR-MEŠ, 34, 4; 60, 6; 65, 8; 179, 7; 236, 6; *šiklu kaspi* regarded as one expression, 1157, obv. 4; cf. *êrê*
KU-BABBAR, in penalty to *burku* of gods
1 *MANA*, 218, 8; 234, R. 1; 237, R. 1; 242, 15; 244, 15; 246, R. 7; 259, 18; 295, R. 4; 303, 4; 357, R. 1; 376, R. 6; 386, R. 1; 389, R. 6; 393, R. 8; 412, R. 6; 468, R. 3; 500, 10; 1166, R. 1; 1167, 18; 1182, R. 3
2 *MANA*, 213, 15; 215, R. 11; 319, R. 6; 331, R. 1; 381, R. 3; 493, 5; 525, R. 2
3 *MANA*, 210, 5
4 *MANA*, 172, 19; 257, R. 3
5 *MANA*, 312, R. 2; 326, 20; 327, R. 8; 378, R. 4; 417, R. 1; 477, 12; 492, 12; 613, R. 5
7 *MANA*, 174, R. 5
10 *MANA*, 180, 15; 183, R. 2; 203, R. 5; 86, R. 4; 161, 11; 163, R. 5; 177, R. 1; 208, B.E. 1; 209, R. 1; 211, R. 6; 231, R. 1; 233, R. 5; 239, 13; 245, R. 3; 248, R. 1; 249, R. 6; 260, R.E. 2; 262, 9; 263, R. 1; 307, R. 7; 308, R. 4; 311, R. 5; 318, R. 5; 321, 10; 324, R. 11; 334, R. 5; 335, R. 9; 336, R. 2; 339, R. 7; 349, R. 2; 350, R. 1; 360, 20; 361, R. 5; 373, R. 11; 383, R. 3; 414, R. 21; 422, R. 7; 423, R. 5; 470, R. 1; 507, 9; 319, R. 1; 560, 11; 562, R. 2; 642, R. 4
20 *MANA*, 175, R. 3; 283, 12; 706, 6
1 *GUN*, 247, 16; 325, R. 1; 419, R. 10; 425, R. 9; 446, R. 5; 472, R. 2; 495, R. 1
bi-lat, 472, R. 2
2 *GUN*, 470, R. 4; 471, R. 9
½ *MANA*, 359, R. 3
uncertain amounts, 236, 13; 238, R. 1; 243, R. 6; 310, R. 3; 397, R. 6; 427, R. 5; 428, R. 5; 501, R. 3; 503, B.E. 1; 506, R. 5; 552, 4; 554, R. 5; 558, 6; 559, R. 1; 569,

kasâpu (contd)
1; 178, 11; 444, R. 3; 585, R. 2; 332, R. 2; 552, 4; 59, 17; (452, 6)
In phrase *kaspu gâmur tadin*
KAS-PU, 172, 9, R. 4; 173, 10; 174, 10; 175, 7; 178, 7; 180, 7; 181, 7; 182, 7; 183, 6; 184, 6; 186, 6; 187, 5; 189, 6 [etc.]
phrase (omitted, 318, 385, 450); 1155, 3; 1156, 7
ana kas-pu, 842, 1. 5
KAS-PI, 484, 4
KU-BABBAR, 176, 8; 271, 11; 324, R. 4; 485, 2
(*KAS*)-*PU*, 1179, 12; 1184, 2
In penalty *kaspu ana bêlišu utar*
KAS-PU, 86, R. 6; 174, R. 4; 173, R. 1; 180, R. 1; 185, R. 2; 198, R. 3; 200, R. 4; 203, R. 7; 207, B.E. 2; 208, R. 1; 210, R. 7 [etc.]
kaspu gamur, 198, 3
KAS-pi, 209, R. 4; 237, R. 3; 480, 8; 806, 8 (?), R. 8
KAS-pi-^{3}, 612, B.E. 2
KU-BABBAR, 175, R. 5; 262, 11; 373, R. 14; 428, R. 6; 455, R. 1; 478, B.E. 1
KU-BABBAR-MEŠ, 264, 7; 409, B.E. 1; 1157, 4 (90), shekels?
sole penalty on 207
Money in lieu of goods, 119, B.E. 2
Money, in app. to *êrê*, 235, R. 8; *KU-BABBAR*
KAS-PI, 330, 5, if money
In the phrase *ana rebûtišu irabbi*
KU-BABBAR, 4, 6; 6, B.E. 2; 9, 6; 13, B.E. 1; 35, 6; 38, 7; 39, 6; 686, R. 2; 687, 1
omitted, 1, B.E. 1; 2, 5; 3, 5; 5, B.E. 1; 8, 6; 17, 1
epithets of silver
barru
kînu
AZAG-UD-kaspu luḫiu misû, 1156, 12; 1162, 14
UD-DA=*kaspu*, prob., 469, 15, R. 4
kaspu omitted in error, 315, 4

kip-si, *amêl*, 993, III. 13; or *kibsi*

kapâpu or **kanâpu**?
kappu
kap-pi kaspi madute or *madate*, 936,

kapâpu or **kanâpu**? (contd)
III. 3, 4, IV. 7, 14; 965, I. 4, 5; 966, II. 3, *kappi* is here singular
kap-pi kaspi madatu, 758, R. 2; 927, II. 11; 928, II. 8
kap-pi kaspi, 902, 3, 5; 927, II. 11; 928, II. 8; 932, 5
kap-pi ḫurâṣi, 941, II. 3
kap-pi kaspi, 687, 2; 932, 3, 5
kap-pi êri, 1059, R. 1

kapatu
ka-pa-a-te, 1051, 4

kippatu, probably that equivalent to *sikkatu*, 'bolt'
kip-pa-a-a-te êri, 1051, R. 4

kappusu
kappu-su, 1051, 6

kapâru
ka-pa-a-ri, 1051, B.E. 2

kupiru, a kind of beam
ku-pi-ru tabû, 917, 1. 3, II. 7, 11, 14

kupputtu, a vessel, compare *ḳaputu*, *kuptu*

kupitu, a sort of bird
(*ḪU*) *ku-pi-tú*, 693, R. 7
ku-pi-tú (*ḪU*) 1020 R. 13

kuptu, a vessel; cp. *kupputtu*
ku-up-te, (*êri*), 1051, B.E. 1

kaṣâru, *amêl ka-ṣir*, 906, I. 5; IV. 7

karâbu
ikribu
iḳ-ri-bu, 640, 15, 16; 646, R. 37; 647, R. 37

karabḫu
ka-rab-ḫe plu., 621, R. 6; 622, 8; 623, R. 12; 625, R. 2 (629, 14); 84, 4; 69, B.E. 1; 70, R. 9; 83, 4, B.E. 1
kar-ab-ḫi plu., 630, R. 6 (88, R.); 773, 1, R. 1
ka-rab-ḫi, 1154, 8, (3)

kirû, *IṢ-SAR*
IṢ-SAR, 66, 7, B.E. 1, R. 1; 338, 6; 339, 2; 347, B.E. 1; 350, 4, 5; 354, 4, 5, 8, R. 5; 359, 2, 4, 6, 14, L.E. 1; 631, 2, 3; 643, R. 7; 649, 25; 814, 5; 906, IV. 5; 773, 4, 5, 9, 10; 806, 3 [etc.]
IṢ-SAR-MEŠ, *kirûte*, 59, 3, 9; 66, R. 8; 90, 9; 91, R. 4; 362, 7; 366, 3; 418, 9; 419, 5, 6; 425, R. 2; 658, 1, 4; 675, R. 13; 751, 3; 1152,

kirû (contd)
7; 1084, 4, 6, R. 2; 773, R. 2; 806, 11, R. 7 [etc.]
often followed by *U-SAR*, *urḳu*, *q.v.*
planted with *iṣu BE-LIT*, see *tillatu*; often as a boundary, see [ ]
mešil kirî, 354, 4, 8, R. 5; 416, 5
also *MU-ŠH-RU-U=kirû*; but *iṣu MU-ŠA-RA=gišimmaru*, K. 8240; therefore *IṢ-SAR* properly=palm grove (?)
amêlu NU-IṢ-SAR, *šâkinu* 'setter' of plants, 906, 11. 1, the caretaker of a *kirû*; perhaps read *bêl kirî* § 144
amêlu NU-IṢ-SAR, 182, 2, 4; 235, 3; 360, R. 9; 366, 2; 452, 2; 427, 8; 444, 12; 447, 8; 465, 11; 468, 10, 600, R. 5; 1077, I. 12 (*ẖkalli*); 1060, I. 4 of Nineveh
amêlê NU-IṢ-SAR-MEŠ, 468, 4; 811, 9; their city, 778, 8
amêlu NU-IṢ-SAR ur-ḳi, 906, II. 1; 806, 9, 11, R. 5
kurmatu, see *ŠE-PAT*
karânu, *GEŠTIN* properly the vine itself, then 'wine'
(*iṣu*) *GEŠTIN*, wine, 1104, 9; 1023, R. IV. ; 1131, 2; 1048, I. 4; 1050, II. 1, 2; 1036, I. 3, 7, 27, II. 9, 16, IV. 3, 23; 1037, 7; 1056, R. 3; 1013, 4 (*du-uš*?); 1023, R. 4; 981, II. 3; 1048, III. 4
(*iṣu*) *GEŠTIN-MEŠ*, not always plu. of *geštin* but of *sappu karâni*, etc. 122, 1; 123, 2; 124, 1; 125, 4; 126, 3; *šab*, 1020, 3; 1058, 4; 122, 4; 123, 5; 124, B.E. 1; 126, 8; 1095, 7; 1058, 3; 815, II. 10; 1131, 5; 1077, I. 15, VII. 23, IV. 30; 962, I. 1; 1049, I. 1; 979, 8; 1002, R. 1 (ZI!) 1077, I. 15, VII. 23; 1082, 1; 1131, 2, 5; 1049, II. 1
GIŠ GEŠTIN=karânu Br. 5007, 1104, 9; 773, R. 2
ka-ra-nu='wine' *Nbd* 606
iṣu gupnu ša (*iṣu*) *karânu*='vine-stock,' *vitis vitifera*
inbu, *inbîti*, Cyr. 197, *in-bi-e*, Cyr. 97=cluster
lurindu, *lurinnu Nbd.* 606, 819, *gupnu ša lurindi Nbd.* 606, ideogram
karânu (contd)
IS-MA lurindu, a variety of vine plant
...*me GEŠTIN*, 985, 5
sikâru, 'mead,' intoxicating wine, *Nbd.* 80, *Nkd.* 344, ideogram *BI*, *Nbd.* 871
made of honey *DUG-GA Nkd*, 233
made of dates [ ]
made of corn, *ŠE-BAR*, *Nbd.* 386
šammu SA, *Nbkd.* 338, *SA=dâmu*, vine blood, cf. Heb. דָּם
UŠ-ŠA perhaps=*imittu*, from *emidu*
înu, Z.V. IV. 15, *Nbd.* 815, 3, 11, cf. II. R. 22, 28b, Del. Lex. אַיִן, the budding vine, fem. *ittum* Str. *Nbd.* 709
TIN=šikâru, v. R. 27, 8, ab.
muttaḳu, a tasty drink made from *AŠ-A-AN*, or sesame, *Nbd.* 161, 200, Cyr. 282, *AŠ-A-AN* and sesame which 3 days *muttaḳutu*; see *Kosm*, 279 on v. R. 24, 17 cd, *ZA.* IV. 150
namzitu, fermenting, is for 'must,' *Nbd.* 278
kasâ, cut clusters
Lists of wines, *M. V. A. G.* 1913, 2, 15 and 32
GEŠTIN LUL šadû, 1005, R. 7 (III) restored, 1022, 7; (? 1031, R. 3; *GEŠTIN* for *UZU*?)
Sorts in our documents: *mât Nisalli*, 1000, 1; 1001, 2; *Ḫulbunu*; *GEŠ-TIN mezi*, 1010, R. 10; 1024, R. 11; *GEŠTIN la'u la-'-u*, 1010, R. 11; 1024, R. 12
amêlu ràb karâni, § 134
amêlu ràb GEŠTIN, *H. A. B. L.* p. 39, R. 11; 1036, IV. 29; 48, 1, B.E. 1; 857, II. 44
kî, as, according to
ki-i, 820, 6
kî maḫiri
ki, 123, B.E. 1
kî ša ali
ki-i, 81, R. 5
ki-i, 101, 5; 661, 24, K. 771, 3 'when,' *ki-i*, 930, II. 8
kima, 'like'
ki-ma, 646, R. 5; (647, R. 5); 650, 8; 809, 8, R. 18

kima (contd)
'when'
ki-ma, 81, R. 2
ki-ma-a, 68, R. 1
kîma gabbi, in all
ki-ma, 695, R. 3
kîmûm
ki-mu-um, 809, 31, R. 10

kîru, a 'pot,' containing, one *ŠÉ*, or 30 *AŠ KA*; cf. *kirru*, a syn. of *ḫaru*, Meissner, *Supp. S.V.*
ki-i-ri, 964, R. 3, 4
ki-ra-a-MEŠ, pl. 1023, 3
karpat (2)

kakku, *IṢ-KU*, weapon
IṢ-KU-MEŠ, *kakkê*, plu. 809, 29; 649, 14
IṢ-KU, 641, B.E. 1
ka-ak, 646, R. 30; 647, R. 30

kakkabu, *MUL-MEŠ*, 1047, R. 2; 932, IV. 11
MUL-MEŠ-te, 819, II. 1, 6
MUL-MEŠ meṣir, 934, 3
MUL-ŠI-2-ḪU, 1047, R. 2
MUL-SAK-KUL, 869, III. 7

kakkullu, a 'pot,' or 'vessel'
kak-kul, *GIŠ-MA*, 942, 2
kak-kul, *GIŠ-KIP*, 942, 3
kak-kul-lu-na, 1 *PA*, 'pot' (?); of food (prob.), 1020, 2; *ÙR-MEŠ.*; of *ŠAB-GEŠTIN-MEŠ*. 1020, 3

kakkasu
4 kak-ka-su ibbu, 930, R. IV. 6

kakkapu, some sort of pot or vessel
kak-ka-pa-a-te, 1051, 5

kikru
ki-ik-ru-te, 1041, R. 4

kalû, *UŠ-KU*, 757, 6, prob. plu. 857, 1. 40, *ardi-Ê.a*; 889, 10, *Itti-Marduk-balâṭu*

karpatu, *DUK*, a 'pot,' 'vessel'
Used as determinative before names of pots, etc., 960, I. 16, III. (7), 13, IV. 7; 961, R. 3; 981, II. 1, 2; 968, 3, 4; 977, I. 9, II. 11; 995, II. 1, 3, 4, III. 3, 4, 5, 7; 979, 4
F *DUK*, 998, 1, 2, 3, 4; 999, 1, 2, 3, 4, 5, 6; 1000, 1, 2, 3, 4, 5; 1002, 2, 3, R. 1; 1003, 6, 7, 9 (bis), 10, R. 4, 8 (bis), 9 (bis), 10; 1004, 7, 8, 13, 14; 1005, 4, 7, 8, 12, 13, R. 2; 1006, R. 1, 2; 1007, 4, 7, 8, B.E. 2, R. 1, 2, 3, 4; 1009, 1, 2, 3, 4, 5, B.E. 1; 1012, 4, 5, 9, 10; 1036, III. 26; 1037, 4, 5, I. 3, 7, 10, 12, 18, 21, 27, 30, II. 3, 7, 9, 16, 24, 28, III. 1, 7, 9, 12, 14, 16, 21, 23, 27, IV. 3, 25, 28 [etc.]; see *šappu*
DUK-BI, 1072, R. 3
DUK-PA, a pot of 2 *satu*, of drink, 998, 1, 2, 3, 4; 999, 3, 4, 5, 6; 1000, 2, 3, 4, 5; 1001, 2, 3, 4, 5; 1002, 2, 3, 4; 1003, 9; 1005, 12; 1007, B.E. 2, R. 1, 4, 8, 9; 1009, 1, 2, 3, 4; 1010, 11, 12, 15, R. 1; 1011, 8, 9; 1012, 10; 1013, 14, 15, 18, R. 11; 1015, 7, 10; 1017, B.E. 1, 2; 1018, 9, R. 5; 1019, 8, 9, R. 1; 1022, R. 1, 2; 1027, 7; 1030, B.E. 1; 1028, R. 2, 4; 1092, 7 (III); 1024, R. 1
List of pots in our documents (some of these may refer to the contents):
aganu, 1162, 13; *DUK a-ga-ni šaṭ-ni*, 1038, I. 9; 1023, 6
DUK-PA [ ]
DUK-BAR (?), 1032, R. 2
IŠDU, 987, II. 2
UN- [ ]
UN-MEŠ, 981, II. 1 (2)
aṣudu, see *aṣudu*
gamaḫ-ka, see *gamaḫu*
zamû, is it [*ŠA.* Br. No. 11952, 1], always? *aklu zamû*? not a pot but place-name (?)
zikpu
ḫarû b?
ḫaṣpu
kakkullunu
kirû
karpat KÁM=dikam, *q.v.*
kutate
Gargameš, 1010, R. 2; 1018, R. 6, of *pudê*, opp. Aššurai
epithets of contents:
la makartu
mazû
masitu, 968, 3
saḫḫaru
ḫaputu KA-ZAK, 1022, 4, R. 9; *ḪA=zak*, 1022, R. 10

karpatu (contd)
šazamû [*ŠA.* Br. No. 11952], *za-mu-u*, see p. 349 (better ?), *aklu zamû* ?
šappu, 1010, R. 1; 995, III. 7 (IV)
contents of pots: *akusi*, *amume*, *andaḫše*, *ḫamurti*, *ḫîdu*, *ḫinḫinu*, *ḫuluṭu*, *ḫaršu zamri*, *ḫašlati*, *kisu*, *karânu*, *mê šêri*, *lapânu*, *marmena*, *supurkillu*, *sapanḫi*, *pudê*, *ṣirdu isallu zamri*, *šizbu*

ki-rik, (*šisu*), 964, R. 12

kirsu, *GIŠ kir-si*, 1036, II. 11

kursû, *SU kúr-si-u*, 1057, 5

karâru, *kir* (?) *pi-u*, 1075, 8, ? *ḫappiu-ka-ri-ir*, 691, R. 6
kar-ru-u-ni, 850, 7

kirru, a sheep
(*kir*)*-ru-te*, 952, IV. 13

kurru, (or read **šaṭru**), a food
karpat ša kur-ru, 979, 4; 1023, 9, R. 3, or *šeru*; *GAR*, 1023, R. 3; cf. *šaṭru*, and Zimm. *B.K.B.R.* 67, 7

ku-ri-te, 931, 4; weight, 3 *š*

karšu, 'heart,' a joint of beef (?); also a plant, *Z.A.* VI. 259 f.; cf. 962, IV. 6, *kar-*(*šu* ?)
kar-šu
kar-ša..., 1075, R. 7
kar-ša-ni, 'ox'
kar-ša-a-ni, plu.
kar-ši

kašu, (?) for *ḳašu*
ka-ša-an-ni, 649, 6; 650, 6

-ka-ša, *addan*, 825, 3; 'I give it thee,' oblique case of 2nd pers. pronoun

kišâdu, *TIK*, 'neck,' a joint of beef
(*šêru*) *TIK*, 1077, VII. 25, II. R. 44, No. 3, 14
(*TAK*=*abnu*) *kišâdu*, a stone for wearing on the neck, amulet
(*TAK*) *ki-ša-du*, 963, 1, gold
(*TAK*) *TIK-AZAG-MEŠ*, a plural of same, 1107, II. 6

kašâpu, (f.) *kaš-ša* (after ?), 827, R.E. 1

kašâšu
kiššatu, 'quantity,' 'all,' 'universe' in phrase *ša kiššati*, *ŠU*
ŠU, 89, R. 2; 646, 1; 644, 2; 645, 3 (bis), 4; 646, 1; 664, 1; 709, 1
kiš-ša-ti, 809, R. 9
kiš-ša-te, 809, R. 26

kutallu
ina kutal, 'in support of'
ku-tal, 166, 4; 1177, 4
ina kutalli
(*ina*) *ku-tal-li ša Arbaili*, 353, 4
(*bît*) *kutal*, 1083, II. 18
ku-tal kirî, 379, 6
ku-tal tilli, 393, 4; 623, R. 6
bîtu ku-tal-li, 332, 5

kitû, *GAD*, material for clothes, 'cloth'
GAD, 955, 7, R. 2, 4
iṣu GAD, 865, R. 7
ṣubâtu GAD, 810, 9

kutu (sing.), a pot of some kind holding
BI, *NI*; cf. *kutu*, Zimm. *B.K.B.R.* 67, 7
(*karpat*) *ŠÚ-tu*, 961, R. 3
(*karpat*) *ku-ta-te*, plu. 960, I. 16, III. 7, 13, IV. 7 of *BI*; 977, II. 10 (2)
šamnê; 1068, R. 4; 1036, III. 26
ku-ta-a-te (*karpat* not always written), 961 (?) 4, 13, R. 13 (*ku*) *ta-a-te BIMEŠ*, 1051, 2

kutâtu
ku-ta-a-tu, a garment, 966, II. 5

kittu
kit-tu, 1069, R. 3

lâ, *NU*, 'not'; cf. *laššu*
la, 1, 6, B.E. 1; 9, 5; 11, 6, B.E. 1; 12, R. 4; 15, 6; 17, 6; 18, 5; 31, 5; 32, 6; 33, 6; 41, 6; 43, B.E. 2; 50, 5; 53, 4 [passim]
la-a, 99, B.E. 1; 167, 4, 5; 506, R. 3; 659, 14; 40, 6; 384, R. 8
NU, 16, B.E. 1; 45, B.E. 2; 117, B.E. 1; 122, 6; 128, R. 2; 148, R. 2; 151, R. 2; 200, R. 5; 236, R. 3; 245, R. 6; 256, R. 2; 275, R. 5; 279, R. 1; 281, R. 3; 310, R. 12; 311, R. 9; 358, R. 3; 359, R. 7; 361, R. 8; 364, R. 1; 365, R. 2; 374, R. 9; 421, R. 1; 428, R. 7; 464, R. 2; 472, R. 5; 478, B.E. 3; 559, R. 6; 562, R. 7; 571, R. 1; 577, R. 3; 589, R. 1; 594, R. 5; 595, R. 1; 1242, R. 7
la before nouns = 'no'
lâ dînu in F^1, 173, R. 2; 175, R. 6; 208, R. 2; 209, R. 3; 211, R. 8; 233, R. 10; 238, R. 8; 231, R. 5; 280, R. 7; 325, R. 5; 352, R. 2

lâ (contd)
372, R. 2; 390, R. ; 402, 4; 414, R. 24; 418, R. 12; 578, R. 2; 1241, R. 6
lâ šê nusaḫi, 471, 4; 629, 10; 646, 28
lâ kêpu lâ šakašu, 87, 8; 88, R. 1
eḳlu lâ kisti, 469, 17
lâ repeated, 474, 11 (bis) R. 2
lâ syncopated
lâdin=lâ idin, 90, R. 3
lâ before *uda*, 461, R. 2
la in *la ilaḳḳi*, 1157, R. 11; 1194, 23
la in *la išimmu*, 1157, R. 12
omitted in error, 8, 6
la in phrase *šê'u nusâḫi lâ inasuḫu*, 370, R. 4; 449, R. 1; 462, R. 3; 625, R. 6; 647, 28; 648, 30; 650, R. 9; 1168, R.E. 1

la'u
i-li-', 77, 4

li'u, 'tablet,' *GIŠ-LI=burašu*, 'cypress' (?); but perhaps 'birch bark,' used to write upon; hardly papyrus
GIŠ LI-ḪU-SI, 871, R. 1
li-' ša ḫurâṣi, K. 634, 11 (*H.A.B.L.* p. 597)
GIŠ LI-MEŠ, 1245, 1

la'u, epithet of 'wine'
la-'-u, 1010, R. 11; 1024, R. 12
la-'-e, 1017, R. 11

libbu, *ŠÁ*, 'heart'
part of the body
singular, *ŠÁ-bu=libbu*, 1004, 4; 1008, 4; 1013, R. 9; *ŠA=libbu*, 1016, 3; 1030, 4; 1034, 3; 1072, 6
lib alpi, 1031, R. 4; or prep.
plural, *ŠA-MEŠ=libbê*, 1003, 3; 1005, 4; 1010, 4; 1021, 3; 1013, 6; 1018, 3; 1019, 4; 1092, 5
'heart,' 'mind,' 'purpose'
ina ŠA-bi=ina libbi, 'into (his) heart,' or 'mind,' 646, R. 14; 647, R. 14
bibil libbi šu='his heart's desire, 646, R. 23; 647, R. 23
bibil libbîa='my heart's desire,' 646, 18; 647, 18; [648, 21]
libbu šu, 646, 13; 647, 13
of place, 'within'
ina libbišu, 'within it,' 455, 8; 'in the midst of it,' 646, R. 25

libbu (contd)
ina libbi bît ridute, 970, II. 10
ina libbi, 'in the midst,' *ali*, of a city, 92, 5; 415, 6; 513, R. 6; 695, 3; 643, 3; included 325, 5; 326, 7; 327, 2; 335, 3; 340, 10; 341, 3, 5; 349, 7; 414, 26; 444, 5; 460, 4; 473, 4; 643, 8; among, 384, 12
ištu libbi ali, 'from the city,' 82, 3; 695, 3
lib ali, a name for the city Aššur, 'the heart of the city,' 600, R. 7; cf. our expression 'the City'
ina libbi bâbâni, (?) 67, B.E. 2
of time, 'within'
ina libbi arḫi, 'within the month,' 8, 5; 137, 4
adu libbi arḫi, 'up to the month,' 695, R. 1
ina libbi ûmê ša, on the day that, 58, B.E. 2; 1133, 3; *libbi ûmê*, 89, B.E. 1; 98, 2
ina ŠÁ eḳli, 1246, R. 2
ina ŠÁ, 1246, R. 2
of price, 'at,' 'for'
ina libbi, or *lib* alone, *X manê*, 'for X minas,' 398, R. 1; 414, R. 15; 419, 9; 423, 5; 424, R. 3; 426, B.E. 2; 428, 7; 434, R. 5; 436, 4; 444, 14; 456, 10; 469, 19 [etc.]
ina ŠÁ-bi X manê, etc., 442, 4; 446, 13; 462, 10; 463, R. 1; 464, 3; 488, 2; 497, 4; 509, 2; 519, 8; 520, 5; 522, 7; 523, 6; 563, 3; 577, 3; 621, R. 4; 628, 11; 643, R. 5; 354, R. 2; 441, 5; 445, 7; 278, 7; 427, 11; 183, 4; 196, 3; 223, 1; 711, 11; 412, 12 [etc.]
125, 3; 318, 5, 9, of exchange
i-na, 255, 8; but *bi* may be part of *bi-lat lib pân*, 646, R. 17; 647, R. 17
ištu libbi, 'for price' (?), 625, 16
simply='from,' 955, 4 (*lib* only)
ina (*ÁŠ*) *lib-bi*, 953, IV. 18
doubtful, 676, R. 11; 79, 8
omitted *ina* for *ina libbi*, 413, 10
ÁŠ ŠÁ, 993, IV. 24

labânu
li-bi-ni, 90, R. 1
amêlu li-bi-ni-e, 82, 3, 23; 271, Pinches *Rec. Trav.* XIX. p. 104

labânu (contd)
libittu, MURGU, 915, II. 11
MURGU-MEŠ=libnâte, 691, R. 4. 7
MURGU-MEŠ kaspi, 932, 4
labâru
la-bar, 691, R. 4
labiru
la-bi-ru-tu, 930, III. 9
la-bi-ru-ti, 930, R. III. 11; 809, 11; (*te*)
la-bir-a-te, 815, II. 11
BE=labiru, 364, 4; 946, R. 7; 944, R. 1. 1, 2
labâšu
lab-ba-(or *-u-*)*-šu-u-ni* (reading doubtful), 1041, 5
lab-ba-šu-te, 696, 1, 5, R. 3
lidanu, see under *ṣênu*
lu
lû='verily'
'or.....or'
ŠI-LU, or *û*, 212, 14; 233, R. 3 (followed by *u*), 238, 20; 244, 13; 247, 15; 259, 17; 310, R. 7, 8
lu alone, 93, 6; 181, 11 (bis), 210, R. 1, 2 (bis); 212, 13, 14 (followed by *û*), 214, 10; 234, 16; 264, 3; 311, 14; 330, R. 3; 338, R. 1; 357, 9 (bis), 10 (bis), R.E. 1; 374, R. 3 (bis), R. 4; 422, R. 3, 4 (bis); 490, 4, 5; 492, 9, 10
u alone, 251, 17; 252, 10
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TA, repeated instead of *lû*, 187, 12
in phrase *lû bêl dînîšu*, 476, R. 2; 711, R. 3
in phrase *lu-u*, 318, R. 5; 780, 12
lu-u, 1157, R. 2 (bis), 3 (bis), 4 (bis); 1181, R. 6, 7; 1185, R. 9 (bis); 1189, R. 2, 1194, 15 (bis), 16, 17 (bis), 18 (bis); 1195, 13 (bis); 1205, 18; 1212, 9; 1240, 8, 9
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lu-ú, 176, 12; 384, 13, 14, B.E. 1; 555, 2, 3, 5
lu-(*u*), 198, 4; 209, 14
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lû...lû, 'either...or,' usually, *lu-u*, 59, 14 (bis), 15 (bis), 16 (bis); 77, 5, 6, 7; 85, 8; 164, R. 1 (bis) 2; 168, 10 (bis); 172, 14, 15 (bis); 173, 15 (bis) [etc.]
lu-ú, 176, 12; 384, 13, 14, B.E. 1; 555, 2, 3, 5
for *lû*, *û* is used, and *u* also, after the first *lû*; or the preposition *ištu* is repeated, 187, 12. This repetition may be omitted, *e.g.* 359
lû not followed by *lû*, 324, R. 8
laḫânu
karpat la-ḫa-ni, *H.A.B.L.* 5, R. 3; cf. Zimm. *B.K.B.R.* index
laḫru, *UD-ru*, a 'ewe,' 1077, VIII. 21?; or verb?
luṭṭu, 'Ladanum,' 'myrrh'
PA GIŠ luṭ-ṭi, 1036, I. 29; *GIŠ PA luṭ-ṭi*, 978, II. 5; *miṭṭu luṭṭi*, 978, II. 3
.....? *luṭ-ṭi*, 936, III. 10, or end of proper name; *luṭ-ṭi*, 938, I. 13
haṭṭu ḫarranu DIK luṭṭi, 978, II. 4
limmu
AŠ=ina lim-me, 698, R. 2
precedes month and day
lim-mu, 2, R. 2; 4, B.E. 1; 7, R. 0; 8, 7; 9, R. 6; 10, R. 1; 14, B.E. 1; 15, E. 1; 16, R. 3; 17, R. 4; 18, B.E. 1 [etc.]
(*lim*)*-mu*, 139, R. 2; 279, R. 9; 430, R. 4; 504, R. 9; 576, R. 14; 662, 6; 277, R.E. 2; 294, R. 11; 379, R. 2; 435, L.E. 3; 715, R. 4; 1172, R. 4; 1179, R.E. 1; 1199, 14
lim-me, 1, R. 2; 3, B.E. 1; 19, 11; 20, R. 1; 26, 6; 29, R. 2; 33, R. 3; 50, R. 10; 60, R. 8; 64, R. 14; 80, R. 2; 86, L.E. 3; 105, R. 4; 112, L.E. 1; 119, R.E. 1; 120, R. 2; 123, R. 1; 127, 7; 131, R. 2; 133, 2; 141, R. 2; 147, B.E. 3; 153, R. 1; 154, 7; 162, R. 3; 165, R. 2; 172, R. 18; 178, R. 9; 189, R. 5; 190, R. 10; 191, R. 5; 195, R. 3; 198, R. 12; 256, R. 10; 272, R. 6; 278, R. 6; 281, R. 15; 286, R. 3; 324, L.E. 1; 327, L.E. 1; 340, L.E. 2; 351, R. 5; 359, R. 9; 361, L.E. 1; 366, R.E. 2; 373, L.E. 2; 383, R.E. 1; 400, R. 10; 427, R. 16;

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447, R. 15; 453, R. 18; 470, R. 24; 473, R. 25; 536, R. 4 (?); 569, R. 12; 574, R. 6; 610, R. 13; 612, R. 17; 618, L.E. 2; 619, R. 7; 621, R. 11; 622, R. 1; 628, R. 12; 630, R. 17; 635, 1; 677, R. 4, 10; 702, R. 3; (698, R. 2); 753, 10; 993, III. 26, IV. 17, 19, 22; 943, VIII. 4; 927, II. 5, 6; 926, 2, 6, 9
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limmu arkû, 499, R. 8
limmu arkat, 213, R. 9
limetu
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ḪUL-tim=limuttim, 646, R. 25; 647, R. 25
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la-an-(ša), 312, 4
lusaḫḫanu
amêlu lu-saḫ-ḫa-ni, *H.A.B.L.* p. 53
lasâmu
lasimu, §195
la-si-mu (of Nineveh), 160, R. 2
lapanu, a drink
BI la-pa-ni, 1030, R. 2; 998, 3; 999, 5; 1000, 4; 1001, 4; 1013, 16; 1027, 8; 1018, 10; 1019, 16
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lap-(pa-nu), 1004, 13
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lu-up-pu, 644, 8
amêl BI lup-pi, 1036, III. 4; *êkalli*
laḳû, 'to take'
in phrase, *i-laḳ-ḳi*, in F, F[1]
i-laḳ-ḳi, 180, R. 3; 207, R. 1; 210, R. 10 [etc.]
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la-a-ḳi=lâ ilaḳḳi, 386, R. 6
ZI-ku= lâ ilaḳḫi, 469, R. 5
il-ḳi, 446, R. 8; 472, R. 5, in error (?)
(*i-lak*)-*ki*, 568, 1
NU-TI=la ilaḳḳi, 1242, R. 7
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TI-ki, 186, 6; 213, 6; 226, 4; 234, 9; 247, 7; 253, 9; 258, 10; 284, 4; 326, 10; 331, 11; 346, 8; 360, 10; 405, 1; 406, 2; 420, 13; 425, R. 6; 462, 6; 471, 5; 477, 2; 561, 4; 629, 13
TI-(ki), 239, 5; 279, 7
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laḳ-ḳi, 373, R. 1
il-(ḳi), 381, 10; 444, 15; 488, 2; 598, 2
(il)-ḳi, 297, 12; 304, 3; 174, 10; 182, 7; 197, 6; 212, 6; 256, 11; 330, 11; 340, 16
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In phrase *laḳḳi*, in C_2; *zarip laḳî*
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la-ḳi, 175, 8; 214, 6; 240, 14; 319, 8; 325, 13; 328, 11; 335, R. 5; 340, 17; 350, 11; 354, R. 6; 479, 2; 489, 4; 519, 11; 375, 10; 376, R. 3; 383, 13; 389, B.E. 1; 406, 3; 609, 7; 812, 5, R. 4, 6, 12; 1170, 8; 1175, R. 7; 1176, 11; 1185, R. 6
la-ki, 172, 11; 1194, 12; at end of phrase *ina tarṣi E la-ki*, *i.e.* 'was taken' said of a man sold
la-a-ki, 492, 6
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laḳ-ki-at, 207, 10
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ni-la-ḳi, 953, v. 23
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in *lâ ilaḳḳi*
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laḳâtu
i-laḳ-ḳut, 481, B.E. 1

li-ḳu-tu, 1069, R. 4

lišanu, *ÊMÊ* literally 'tongue' of a person
(*ÊMÊ*=) *lišân-šu*, 481, B.E. 1
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and *ÊMÊ* plu. 764, 1, 3

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ma
enclitic='and,' 1076, I. 13; 644, 7; 646, 12, 14, 17, 19, R. 5, 22, 28; 647, 19, R. 28; 648, 15, 17, 26; 649, 5, 11; 650, R. 7
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napḫar-ma, 354, 6; 649, R. ; 930, III. 1; 1076, III. 2; 783, R. 4
GAM-ma='ditto,' 1036, I. 14, II. 18
ma='and,' 'or,' 491, R. 2
ma='also,' 307, 3; 349, 11; 414, 14, 24 (bis); 25, R. 5; 429, 30, R. 1; 603, R. 3, 6; 621, 9; 645, 4; 1164, R. 6
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mâ at start of sentence='now,' or 'to wit'
ma-a, 812, 4, B.E. 4, R. 4, 7; 1076, I. 1, 7; 1139, 9, R. 1; 930, III. 3; 1076, I. 1, 7
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mugirru, see Muss-Arnolt, opp. 512; 'wheel,' √*garâru*
nagar mugir='wheelwright,' 822, 7
naggar mugir='wheelwright,' 822, 7
naggar (*APIN*) *mugirri*, 50, 3

mu-dak-ki (*ḳ*?) *ḫurâṣi*, 933, 7; cf. 933, 5; *mutakkiu*?

ME, plural sign for *MEŠ*, 754, 7

MU, *amêl*; see *nuḫatimmu*

mû, *A*
A-MEŠ=mê, 360, R. 16; 363, L.E. 1; 419, 6, R. 9; 485, 1; 1051, R. 6
ênu ša A-MEŠ, 378, 5; 468, 10
rimḳi mê, 419, 6
me-e-, plu. a sort of washing cloth, *Nbd.* 826
karpat ša mê šêriat [*ŠÌR*, Br. No. 4557], (see *šeriatu* under *šêru*), 1003, 6?; 1005, 7; 1006, R. 1?; 1004, 7; 1007, 7; 1008, 7; 1010, 8; 1011, 3; 1012, 4; 1013, 11; 1015, 3; 1018, 6; 1019, 10; 1021, R. 1; 1026, 7; 1030, 8

mâdu
ma-'-da, 707, 4
ma-ia-di, 111, 4
ma-a-da, sing. 943, I. 7
ma-ia-du-šu, 102, R. 5
ma-'-du-te, 981, R. II. 4, with *umman*, cf. Umman-manda
ma-'-du-(tu), 91, R. 2
ma-'-ut-tu, 646, R. 6; 647, R. 6
ma-'-di-iš, 809, 29
ma-du-te, 936, IV. 7
ma-da-tu, 1129, 1; 758, R. 2
ma-da-te, 936, III. 4; 965, I. 5; 966, II. 4; 927, II. 11
ma-da-te, 1036, 1, 9, restored
mad-da-a-te, 1051, R. 8
ma-'-ut-tu, 755, 5, 8

ma'su
ma-'-si, 835, 3
(*amêlu*) *ma-'-as-su*, 815, R. II. 8

mâtu, *MAT*, 'land'
MAT Aššur KI, 1170, 24
dikât mâti, 650, R. 11
There is a distinct set of officials termed *ša mâti*. But in this case the *MAT* is clearly a synonym of 'palace'; the comparison of 640, R. 5, 6 with 641, R. 13, 14 shews this
aba mâti
ša šêpâ mâti
šalšu mâti, 608, 3
rab mâti, 641, R. 13, 14, § 207
sakin (?) *mâti* (=*êkalli*?), 815, VI. 24
see also No. 950, *S.A.I.* 5353, notes on 950
mat maḫirte, 950, 3; Ninûa, 4 *kiṣir eššî*; cf. *ekal maḫirte* in Esarhaddon

mazû, cp. *namzitu*, Zimm. *B.K.B.R.* 70, 11; Br. No. 2973; Jensen, *Z.A.* IX. 67, ideogram *ŠUR*; Muss-Arnolt, 517 a, *mazû* 1
2 *ma-zi-i mazî eri*, 964, 10
20 *maziâni eri*, 963, 10, perhaps also 11
maza', 1095, 13
2 *SU-MEŠ ma-za-'*, therefore not 'pot'! cf. *A.B.L.* 75, 11
ma-zi-i (plu.) *mazî*, 1007, 7; 1011, 3; 1013, 11, 12
ma-zi-u=mazû, 1003, 6, 7; 1004, 7, 8; 1005, 7, 8; 1006, R. 1, 2; (1007, 8); 1008, 7, restored; 1010, 8, 9; 1011, 4; 1012, 4, 5; 1015, 3, 4; 1021, R. 1, 2; 1030, 8, 9; 1028, 4; 1006, R. 2; (1018, 6, 7, restored); 1026, 7, 8 (traces); (1027, 5, restored)
mazu 2 šikarû mazû=BI-SUR-RA
ana šur-meš=ana mazî?
mezu, epithet of wine; see notes on No. 1002
meš-zi
me-zi, 1002, R. 1; 1010, R. 10; 1017, R. 10; 1024, R. 11; 1029, R. 7

maḫu, § 506
ta-ma-ḫi, 90, R. 2
ú-ma-ḫu-u, Sarg. Cyl. 66
ú-ma-ḫi, 102, R. 4
u-ma-ḫu, 119, 2
(*iṣu*) ma-ḫi-... 1068, 2

maḫḫu, *amêlu*, § 122
maḫu ali, 192, R. 4
maḫu Tarbusê, 258, R. 3
maḫu Arbaili, 492, 2
maḫu, 865, R. 2 (Zikirtai)
amel MAḪ-MEŠ maḫê, 500, R. 9; 758, 11; 1036, IV. 15
maḫ (plu.) *-ni=maḫâni*, K. 125, 13
maḫ (plu.) *-e*, 1102, 4, R. 3

muḫḫu
ša muḫ (or *eli*), 930, III. 13
ina muḫ-ḫi, 91, R. 1; 165, 4; 1076, II. 6
ÁŠ muḫ-ḫi, 930, III. 8; 1063, II. 2
amêlu ša muḫ-ḫi ali, 64, 8
muḫ-ḫi, 1040, 9
ÁŠ muḫ, 1076, I. 2

muḫnu, a garment
muḫ-nu, 953, IV. 11

maḫâṣu, *maḫiṣu* (*amêlu*), § 140
ma-ḫi-ṣu, 631, R. 2
maḫ-ṣu-u-ni, 880, I. 2
maḫâru
ma-ḫi-ir, 993, III. 23
am-ḫur, 809, R. 11
ni-maḫ-ḫar, 953, V. 22
i-ma-ḫar-u-ni, 1077, VIII. 2
i-maḫ-ḫar, 1077, VIII. 8
it-taḫ-ḫi-ra-a-ni, 1076, I. 5 (II. 9)
it-taḫ-ra-an-ni, 1076, II. 9
i-taḫ-ru, 1152, *L. H. E.* 3
im-taḫ-ru, 1
maḫiru, 'price,' 'market price' of Nineveh, etc.
aki maḫiri ša ali Ninûa, 124, B.E. 1; 125, 6; 122, B.E. 1
ina maḫira, 216, B.E. 1
maḫirtu
mât (=*êkal*) *ma-ḫir-te*, 1036, II. 2, 6; 1083, II. 13
ma-ḫir-te, 691, R. 9; palace, 950, 3, 4; 953, II. 3, 7
ma-ḫa-ru, *bêl ma-ḫa-ru*, 680, B.E. 2
maḫru
ina maḫ-ri-ia, 646, 14; 647, 14
maḫ-ri, 809, 23, R. 6
maḫ-ra-a, 955, 1; are these some weight of *SÍK* to be read *II MA* (=*manê*) *aḫrâ*?
maḫ-ra-a-te, 809, I. 4
muḫru ḲI (or *eli ruḳi*) (*kaspi*), 966, II. 2, 12, III. 2, 8, IV. 6 (?) see under *GUL*
miṯḫaru
ana mit-ḫar ina Ninûa, 119, B.E. 2; 128, R. 3; 121, R. 2
a-du mit-ḫar irabbi, 127, 6
ana mit-ḫar irabbi, 31, 6; 151, R. 2
a-na mit-ḫar irabbu, 1246, R. 2
mit-ḫar (for *gamur*), 442, 5
maṭû, *LAL* 'to be less than'
BAR LAL a-na II=[ ], 414, 4
1½ *MA-NA LAL ana* 1 *TIK-UN*= '1 talent less 1½ mina,' 428, 7
10 *LAL* 2, 88, R. corner
...*MANA LAL* 6 *šiḳli*, 37, 1
LAL, in a long list, 813, 2 (3, 4 do.), 5 (6, 7, 8, 9, 10, 11 restored do.), (12, 13 do. 14, restored)
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UM 20 1 *LAL KAN*='19th day' K. 6012, II. 13 in III. R. 56, No. 4
1 *LAL-ti ana* 30=29, 783, R. 4, 5
miṭṭu id., *GIŠ-KU-ili*, 978, II. 3
mâtu, 'to die'
In phrase *šumma mît ina eli bêlîšu ḫalḳu*
mît, 67, B.E. 2; 68, R. 3
me-tu, 66, R. 5
BAB-MEŠ=*mitûte*, 164, 5; 19, R. 4; 618, 12, R. 4; 1134, 2, 5, 8
metute epuš, 'to compass his death,' 694, 10
GIŠ mu-kal-pi-te, plu., 977, II. 16 or *mulappite*
ma-ki-šu ša *paḫat Ḳue*, 993, III. 21
GIŠ ma-ak-su-te, 1059, 6
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mi-ik-si, 647, R. 3; 650, R. 12
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mu-kar-ri-su êri, 1039, II. 10
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ú-mal-lu-u, 481, B.E. 1
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(*Ú*) *mu-lu-u* (?√), 756, 1, 2, 3, 4
(*mu*)-*lu-u*, 756, 6
ma-la, 809, R. 3
tam-lit, 'set with,' 645, 5, R. 5; 965, I. 8
GI ḫurâṣi? 993, I. 9, 12, IV. 12
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GI i-na ḫurâṣi, 936, IV. 2
GI ÁŠ ḫurâṣi, 939, R. 7 (*MÁŠ*)
GI pa-ṭu-tu, 938, IV. 7
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MÀ-DU-DU-MEŠ=*malaḫê*, 191, R. 2

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MÀ DU=malaḫu, 57, 4; 775, 8
amêlu rab MÀ-DU-DU-MEŠ, 814, 8
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ma-li-ta-ku, 1040, 8
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Ideogram, *MA-NA*; 3, 1; 5, 1; 6, 3; 7, 1; 9, 1; 10, 1; 15, 1; 17, 1, 6; 18, 1; 19, 1; 20, 1; 24, 1; 25, 1; 26, 2; 27, 1; 28, 1; 29, 1, 4; 31, 2; 32, 1, 4, 6; 33, 1, B.E. 1; 35, 2; 36, 1; 37, 1; 41, 2, 5, 7; 42, 1; 43, 1; 44, 1; 45, 1; 47, 1, 6; 48, 3; 49, 1 [etc.]
MA-(*NA*), 410, R. 6; 423, R. 5; 453, R. 4; 686, 5; 688, 5
(*MA*)-*NA*, 359, R. 4; 405, 1; 409, B.E. 1; 415, 8; 453, R. 4; 506, R. 5; 510, 3; 517, 3; 570, R. 3; 63, 2; 111, B.E. 1
MA for *MA-NA*, 676, 9, R. 11 (bis); 1036, II. 19; 929, 1, 3, 7, R. 6; 953, III. 17, IV. 10, 11, 14, 15, V. 7, 8, 9, 10, 11, 12, 13, 16, 17; 80, 1; 813, 2, 4 (bis), 5, 6, 7, 8, 9, 10; 814, 7, 9, 12, 17, 19; 1076, I. 8, 13, II. 12, III. 2; 922, I. 2, 5, 8, 9; 815, I. 3, 5, 8, 14; II. 3, 8
MANA SU-TAB-BA, 481, 6; 474, R. 3; 303, 3; 436, R. 5; 244, 14
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NA written alone, 310, 9; 797, 10; 993, IV. 27; Muss-Arnolt, 823, 2; 820, R. 1, 2; 814, 7, 9 (?), 12, 17, 19, R. 9; 815, II. 4, 6, 9, 15, III. 1, 3, 8
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MA-AN, 1156, 13
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manû (contd)
ma-na-a, 758, R. 3
ma-nu-ú Nbk. 189, 5; 17, 6
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(1) *šarri*
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(2) *Gargamiš*
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mât Gar-gá-miš, 41, 2
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al Gur-ga-miš, 24, 1; 25, 4
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'mention of Carchemish,' *Cat.* p. 1052, is this [.....]
ÁŠ ma-ni-e šá al. G. 1194, 9
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(3) *tamkari*, 244, 5; 254, 7; 434, R. 6
(4) of *al Garšamerâti*, 310, 10
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(6) *ša mâte*, *MA T-e*, 376, 11
MANA is often omitted after the numeral when followed by a number of shekels, in Babylonian contracts, *B.A.S.* III. 393
MANA is omitted before *êrê*, 259, 11; 413, 10
I MA-NA-A, 'of one m. weight,' 758, R. 3

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Peculiar is *bilat manê* (?), *kaspi GUN MA-NA*, 1157, R. 7
Divisions of *manû*, used for weights of stones, medicines, etc.?
(1) *TU*, or *GIN*, K. 8976, K. 9544
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(3) *III*, *IV* (*TATTAB*; Br. No. 3781) [*MEŠ*], 823, 4
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amounts, 1 *manû*, 1157, R. 8
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ÁŠ I MA-NA-e ša, 35, 3; 59, 12; 175, 6; 234, 9; 331, 10; 346, 7; 420, 12; 471, 17; 265, 5 (?); 201, 7 (?)
ÁŠ I MA-NA-e šá, 55, 1; 174, 9; 230, 7; 236, 7; 243, 10; 244, 5; 517, 3
ÁŠ I MA-NA ša, 10, 2; 12, 1; 41, 2
ÁŠ I MA-NA šá, 15, 2; 47, 2; 48, 4; 58, 2; 64, B.E. 2; 245, 10; 412, B.E. 1; 519, 9; 521, 6; 568, 4
ÁŠ I MA-e-ša, 242, 8
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ÁŠ ma-ni-e šá, 66, 1; 260, 5; 310, 9; 359, 3
ÁŠ ma-ni-e-ša, 249, 8
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ÁŠ I MA-NA-e, 254, 7; 1209, 2 (*šá*)
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ÁŠ šá (*âl*), 24, 2; 26, 2; 28, 1; 115, 1; 182, 6; 231, 9; 271, 8; 418, B.E. 1
ÁŠ ša (*âl*), 217, 4
ÁŠ šá (*šarri*), 89, 1; 172, 9; 196, 4; 452, 6
ÁŠ ša (*šarri*), 33, 1; 184, 5; 326, 10
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âl, simply, 208, 6; 247, 17 prob.
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ÁŠ, 5 *MA-NA*, 469, 20
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mim-mu
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NIN TA NIN lâ idabubu, 155, R. 1; 780, 9
NIN-ma-nu, 164, R. 2
NIN-mu-nu-(*šu-nu*), 211, R. 2
NIN-nu-šu, 234, 17; 237, 10; 239, 10; 326, 18; 250, 15; 390, R. 6; 422, R. 4; 423, R. 1; 477, 8; 478, 3; 618, R. 1; 244, 12; 260, 14; 307, R. 3; 1181, R. 7
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NIN-ni-šu, 427, R. 2
NIN....., 389, R. 3
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NIN-šu-nu, 318, R. 1; 419, R. 6; 473, 20; 374, R. 4
NIN-mu-šu, 325, B.E. 3; 495, 6
NIN-nu-šu-nu, 405, R. 1; 448, R. 2; 452, R. 5; 471, R. 3; 509, 8
MU-MU-nu-šu-nu, 271, R. 5; 418, R. 6
NIN-me-nu-šu, 446, R. 2
NIN-mu-mu-šu, 489, R. 3
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me-me-ni-šu, 476, 5
...nu-šu-nu, 340, R. 2
NIN-MU-MU-šú, 642, R. 2
NIN-nu-mu-šu, 446, R. 4
mannu
in phrase, *mannu ša ina urkiš*, etc., S_2, 59, 13; 60, 6; 62, 3; 75, R. 6; 161, 7, 9; 164, B.E. 1; 168, 9; 1157, R. 1; 1162, 8; 1167, R. 5; 1181, R. 4; 1185, R. 8
or equivalent phrase, 1156, 11
ma-nu (so !), 1195, 11
mannu (before *tuaru* !), 1240, 5; again in l. 7, followed by *ša ina urkiš*

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mannu ša X manê kaspi iddan, 616, 9; *ardušu ušeṣu*
man-nu šá kas-pu i-(dan), 1253, R. 4
NIN=mannu, 652, R. 7
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man-nu, 173, 13; 175, 10; 176, 10; 178, 10; 180, 9; 181, 10; 183, 9; 184, 10; 186, 9; 187, 8; 196, 9; 198, 11; 203, 8; 208, 11; 209, 12; 210, 13; 211, B.E. 1; 212, 10; 213, 8; 214, 8; 215, 11; 217, 9; 218, 5; 220, R. 1; 227, 10; 230, 11; 231, 13; 232, R. 1; 233, 4; 234, 13; 235, 10; 237, 9; 238, 13; 239, 7; 241, 14 [etc.]
(*man*)-*nu*, 552, 2; 558, 5; 587, 7; 174, R. 2; 179, 9; 219, 6; 221, R. 1; 242, 14; 264, 2; 297, 16; 329, R. 1; 407, 4; 450, 5
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mesu
GIŠ-RID=me-e-si
GIŠ-RID, K. 942, 9 (*H.A.B.L.*, 566)
me-su, 1041, R. 4

masû, 'to wash'
'to purge'
damê imasi, 321, 6
misû, 'washed,' 'pure,' 'clean,' epithet of silver
LUḪ=misû, 6, 3; 172, 19; 260, R.E. 2; 1162, 14
LUḪ-u=misû, 233, R. 5; 243, R. 6; 263, R. 1; 336, R. 2; 360, 20; 361, R. 5; 389, R. 6; 414, R. 21; 417, R. 1; 418, R. 9; 419, R. 10; 470, R. 14; 471, R. 9; 560, 11; 585, R. 2; 706, 6; 1156, 12
(*LUḪ*?)-*u*, 1175, R. 4
LUḪ-Ú=misû, 86, 5; 289, R. 1; 310, R. 3; 311, R. 6; 334, R. 5; 357, R. 1; 413, R. 6; 444, R. 3; 477, 12; 500, 10; 613, R. 5
(*LUḪ*)-*ú*, 1185, R. 12
LUḪ-(?), 303, 4; 326, 21

ma-sa-a-a-te, 1069, R. 7

musakirtu
mu-sa-kir-te, 383, 3

masâku
ú-šam-za-ku, 640, 16

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ú-šam-zak, 646, R. 35; 651, R. 10; (647, R. 35); (659, 14)
tu-šam-zak, 640, 14
tu-šam-sak, 657, R. 7

mesuku, *me-su-ki*, 1041, R. 4

masitu, a sort of pot; see Zimm. *B.K.* *B.R.* index
ma-si-tú, 968, 3; 1003, 9, 10, R. 1, 2, 3, restored, 4; 1004, 13, 14; 1005, 13, 14; 1007, R. 2, 3; 1010, 11, 12, R. 2, 3; 1011, B.E. 1, 2; 1012, 10; 1013, 16, 17; 1015, 8, 9; 1017, 2, R. 1, 2, 3; 1018, 10, 11, R. 6, 7; 1019, 16; 1022, 2, R. 3, 4; 1024, R. 3, 4; 1029, 4, B.E. 1, 2; 1030, R. 1, 3, (2)
(*ma*)-*si-tú* 1027, 7, *PA* ! B.E. 1
DUK PA seems to change with *masitu*, 1003, 9, 10?
PA, ideogram or contents?, 1013, 16; 1015

meṣû, *me-ṣu-te dibbi*, K. 998, R. 117 (*H.A.B.L.* p. 622), 571
me-ṣu-u-te dibbi, K. 998, R. 117 (*H.A.B.L.* p. 622), 571

maṣṣaru
amêlu NUN, 953, v. 7
amêlu EN-NUN, 1083, VII. 7
ma-ṣar-ti, 647, 17; 648, 20; 650, 11; (646, 17)
ma-ṣar-tú, 649, 9
place name?, *EN-NUN-KI-a-a*, 944, II. 7
If from √*maṣâru*, [*ina*] *maṣṣarûti*, may be 'on deposit,' or 'in pledge.' In the cases marked * below, Ungnad gives no rendering. All texts are defective, because they were broken when the pledge was taken up.
in phrase, *ina maṣṣarûti*
manni ša iparikuni, gives *Kurmal* to Nabû and field *ušêṣi*
ÂŠ ma-ṣar-u-te, 385, 4, sold for *kur-matu*
ÂŠ ma-ṣa-ru-te, 384*, 3; 383*, 3; 413*, 7; 432*, 3
ÂŠ ma-ṣar-ru-te, 615*, 3
ÂŠ ma aṣ-ṣa-ru-ti, 415*, 5
ÂŠ ma-aṣ-ru-te, 629*, 3 (suppt 458, 2=1242), *ana šanûte ikkal*

maṣṣaru (contd)
ÁŠ ma-ṣa-ru-ti, 416*, 4
ÁŠ ma-aṣ-ṣar-u-ti, 622*, 4; *a-na šanâte ikkal*
(*maṣa*)*-ru-ti*, 429, 22; in apposition to *eḳlé*
ÁŠ ma-aṣ-(*ṣaruti*), 1253, 5; *a-na šanâte, mannu ša kaspu idan*
ÁŠ ma-ṣa-ru-u-te, 1175, 9
ÁŠ ma-aṣ-ru-ti, 1242, 4; 1253, R. 2
383, *ina GIŠ-BAR ša 9 ḳa ina ali A.*
384, does not give *GIŠ-BAR*
385, *ina GIŠ BAR 9 ḲA êrê*
413, *ina GIŠ BAR šá 9 ḳa êrê*
432, (*ina*) *GIŠ BAR ša GIŠ zak-ru*
615, not fully given
415, omits *GIŠ BAR*
416, omits *GIŠ BAR*
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id-din-nu, 102, R. 1; 101, B.E. 1
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i-din-nu, 113, 6; 119, B.E. 1
SE-nu, 35, 6; 45, B.E. 2; 80, B.E. 1; 151, R. 2
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id-dan, 50, 4; 385, 9; 326, R. 4; 695, R. 2
i-dan, 9, 4; 12, R. 4; 15, 5; 41, 5; 57, 6; 98, R. 4; 101, R. 4; 103, B.E. 1; 124, 5; 137, 14; 165, R. 1; 167, 6; 170, R. 1; 262, 10; 321, 5; 520, R. 3; 507, R. 1; 476, R. 1; 238, R. 1; 262, 11; 335, R. 9; 509, R. 4; 598, R. 1; 633, 8; 1078, IV. 1

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i-dan-an, 289, R. 1
i-da-an, 77, 10; 1077, 5, 8, 16, VIII. 9, 16
i-da-nu, 545, 3
i-da-na, 384, R. 5
i-dan-(an), 103, R. 3
i-da-(an), 43, B.E. 1
SE-na, 105, B.E. 3; 125, 5
SE-(an), 460, R. 1; 121, B.E. 1
SE-an, 1, 6; 8, 6; 11, 5; 16, 6; 18, 4; 21, B.E. 1; 31, 4; 33, 6; 38, R. 2; 39, B.E. 1; 54, B.E. 1; 62, 4; 66, 4 [etc.]
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i-dan, 18, 5; 31, 5
SE-an, 72, 7, R. 7; 99, 5; 137, 6; 150, 6
id-da-nu-u-ni, 99, B.E. 1
i-dan-an, 1195, 18, 19
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id-du-nu, 17, 5; 117, R. 1, 3; 646, R. 4; 647, R. 4
SE-nu, 35, 5; 45, B.E. 2; 80, B.E. 1; 119, 5; 151, R. 2; 806, R. 8
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amêlu SE-GAR, 364, R. 10; 588, R. 5; 854, R. 4; (plu. 835, R. 1); 839, 5
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(*ta*)*-din*, 247, 8; 314, 8; 550, 1; 1212, 5
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nuḫatimmu, *MU* 'baker,' § 113; but see Delitzsch, *B. A. S.* I. 533, wrong!
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mât Ni-ṣal-li, 999, 1; 1000, 1; 1001, 1; cf. *Izallu* Muss-Arnolt, 439, cf. *Nisin=Isin*
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ni-ri-bi, 953, III. 8; IV. 6; 871, 3
niritu, may mean the 'grave' (as *K.B.* IV. 145), Meissner, *B.A.S.* II. p. 569 reads *niriṭ* and gives no meaning
ni-ri-it, 646, R. 26; 647, R. 26
nurmû, *IṢ NU-UR-MA*, 'fig'
IṢ NU-UR-MA, 1041, R. 6; 1042, 2; 942, R. 11
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(*iš*?)-*šu-ú-ni*, 930, II. 4
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sak-ka-pi, 1177, 3
sakru, epithet of gold, cf. סגר; better *sagru*
sak-ru, 86, 4; 172, R. 1; 233, R. 6; 242, 16; 244, 15; 257, R. 4; 260, R.E. 3; 263, R. 1; 310, R. 4; 311, R. 6; 326, 21; 334, R. 6; 336, R. 3; 357, R. 2; 360, 21; 384, R. 4; 394, R. 4; 414, R. 21; 417, R. 3; 418, R. 10; 426, R. 7; 448, R. 5; 464, 10; 470, R. 4; 471, R. 9; 477, 13; 495, R. 2; 500, 11; 506, R. 7; 508, R. 8; 564, 3; 578, R. 4; 613, R. 6; 642, R. 5; 676, 7, R. 10; 706, 5
sak-rum, 418, R. 10
sukru
suk-rat šamê, 1053, II. 4
sak-kan-ru, 706, 8
salû, *u-sal-li*, 1246, R. 2; see under *šelû* (?)
sala' in *I šá sa-la-' kaspi*, 930, II. 14
salu, *sa-lu zamri*
sa-lu, 890, 4; 995, II. 5 (1) poss. 2 (x); 1031, R. 2
sa-lu pu-tu-ri, 1104, 1
sa-li, 995, III. 6
sa-li mât i-sa-a-te, 960, I. 3, 12, II. 3, III. 3, IV. 3
sa-li mât ŠAL-MEŠ, 961, 9, R. 7, is this = *mât kur isate*?
sa-li šammu SE-SAR, 960, I. 4, 13, II. 4, 9, III. 4, IV. 4; 961, 2, 10, R. 10
sa-li za-rat, 1060, 2
sa-li šammu SE-EL, 960, I. 5, 14, II. 5, 10, III. 5, 11, IV. 5; 961, 11, R. 11
sa-li zi-in-zi-me, 961, R. 9
sa-li GA-BU-DI, 969, 6
sa-li..., 961, 1, 2, 17, R. 1; 1056, 3
sa-li MEŠ, 995, II. 2, III. 7
sa-li MEŠ za-rat, 1061, 2 (?)
III su-lu, 931, 4 (= a tenth of mina?)
SU sa-li, 812, 13 (*sallu:* 'apron'?)
sa-li-a-te, 909, 9
IŠ sa-lu, 1013, R. 4
sallu, (*sa*)*-al za*(*mri*), 1026, 10
in phrase *iṣu sallu zamri*
sa-al-lu, 1003, 16 (?), R. 9; 1007, R. 10; 1009, B.E. 2; 1010, 17, R. 9; 1011, R. 8; 1013, R. 4; 1015, R. 7; 1017, 7, R. 9; 1018, B.E. 1; 1005, R. 6; 1019, R. 8; 1020, R. 10, 11; 1024, R. 10; 1031, R. 1; 1037, 6
is-sa-lu, 1029, R. 6
siluḫḫu
si-luḫ kannu, 957, 11
KU si-luḫ, 957, 5 (?)
sulukannu (?) see *SU-LU-KAN*
suluppu *KA-LUM-MA*, 942, 3; 1013, R. 12; 1117, 3
samu *DIR*, see that

samuḫu, *sa-mu-ḫu*, 1133, obv. 5. Is this all?

semaktu
se-ma-ak-ti, 1042, 11

summatu
TUR-ḪU-TU-MEŠ, 693, R. 7

samanu
ana VIII-šu, 779, 11
ana VIII-su-šu, 6, B.E. 2

simâtu
si-mat êkur, 809, R. 8
ša rab si-ma-a-te, 869, III. 6

sanbuku
sa-an-bu-ku ša sâlu, 1031, R. 2

si-ni-e, *SAR*; *Z.A.* VI. 289 ff. 962, IV. 5 ? *si-ni*?—

sunḳu
su-un-ḳi, 641, R. 2

sinništu *ŠAL*
(1) a woman, *ŠAL*, 166, R. 4
(2) wife
(3) daughters as well as mothers, 1099, 8, 9, 10, 11, 12, R. 1
ŠAL-MEŠ=sinnišâte, 906, R. 6

sinnu
si-in-nu-tú, 1041, 8, for *isunnuti* singly?

sisu
IMER-KÚR-RA, *sisu*, used for sing. and plu. in *tamḳar sisê*, 261, R. 9; 252, 4 (price of three slaves), 1040, II. 6; 942, 2
IMER-KÚR-RA-MEŠ, *sisê*, 470, R. 6; 263, R. 3; 485, 7; 471, R. 7; 1166, R. 3; 1139, R. 3; 2 white horses to Ašur, 275, R. 2; 326, R. 1; 350, R. 3; 386, R. 3; 389, R. 8; 426, R. 9 (restored); not to a god, 992, 1; 1140, 2
IMER-KÚR-RA UD-MEŠ
IMER-KÚR-MEŠ, *šaknu* of, 172, 2; 215, R. 3; 941, II. 6, III. 7; 1140, 6?, 13?, B.E. 1, R. 2; 394, R. 5; poss. rest. 1140, 13
KÚR-MEŠ (horses?), 696, R. 6; 698, 1 (300), 3 (293), 5 (293), R. 3 (587); 708, 2; 1140, R. 9 (I.?), restored; 988, 21, R. 4, 8; 989, 2; 991, 2; 1103, 4 (XXXIV); 1020, 10 (11)
KÚR-RA, 261, 13

sisu (contd)
KÚR...?, *KUR*[illegible] 988, R. 10, 13, 15, 16, 17
KÚR, 701, 1; 989, 8, 11; 701, 1 (88); 989, 6, 8 (XII), 11 (XVIII)
IMER KÚR, 1120, 4
KÚR-GÍR-MEŠ, 698, 6 (597)
KÚR-RA-MEŠ- poss. restored, *amel râb. ...ú-rat*, 1140, 6
IMERGAM=KUR RA MEŠ, 1140, 4, 5, 6, prob.
úrâte=mares
GÍR, 701, 2 (VI)
KÚR DIR, 989, 1, 7, 10
(...) *DIR*, 989, 5
IMER (some sort of horse?), 1140, R. 13
IMER for horse? or ass, 1140, 5
IMER GAM=GÍR-NUN-NA
KÚR-MEŠ GIŠ, 990, 1
IMER KÚR-MEŠ GIŠ, 990, 2
tamḳaru of horses, 261, R. 9
bît sisê, 1077, VIII. 1
KÚR MI
( ) *MI*, 989, 4
( ) *MI-MEŠ*, 989, 10
GÍR-MEŠ, 698, 2 (14), 5 (4), R. 3 (14)
KÚR-GÍR-MEŠ, 698, 6 (597)
KÚR GÍR-NUN-NA, K. 951, better *IMER-GÍR-NUN-NA-MEŠ*, 1140, 7 (sic), R. 4 (restored), 6 (restored), read *kudannu*
KÚR rak?..., 988, 14
KÚR mur-ba-ka-nu, 988, R. 11
IMER KUR-MEŠ mur-ba-kan-ni, 485, R. 1
IMER mur-ba-kan-ni, 263, R. 4; 350, R. 4; 481, B.E. 3; 471, R. 8; 498, 7
IMER mur-bak-kan-ni, 326, R. 8; 336, R. 4; 394, R. 6; cf. 570, R. 6
KÚR ir-gi-ni, 988, 7, R. 6 (restored); 989, 4, 7, R. 2 (restored)
KÚR ir-gi-nu, 989, 1
KÚR. ni-gi-ni, 988, 8, R. 2 (restored); without *KÚR*, 988, 4; *KÚR* lost, 988, 16
KÚR-ḫar-ra-a-a, 988, R. 12, 14 (restored)
KÚR-ḫar-ša-a-a (or *ḫarra-a-a*), 1103, 2

sisu (contd)
KÚR šal-mu, 988, 9
KÚR UD-MEŠ, 62, 3; 326, R. 1; see under *pišu*
KÚR-MI, 988, R. 6; without *KÚR*, 989, 4; 988, R. 15
KÚR MI-MEŠ, 988 (7, restored), (11, restored), (13, restored), R. 1, 10, (16, restored); 989, 4, 10; without *KÚR.*, 989, 10
KÚR DIR, 988, R. 10, 15; 989, 1, (5, restored), (7, restored), 10
KÚR DIR-MEŠ, 988, (7, restored), R. 8; 989; 1103, 6, restored
(no *kur*) *DIR*, 988, 7
KÚR DIR, 989, 1, 7; 988, R. 10, 15
... *DIR*, 989, 5
KÚR DIR-MEŠ, 988, R. 7
KÚR rak-kab-MEŠ, 988, (5, restored), (17, restored), (20, restored), R. 3, (7, restored), 13; 1103, 3
rak-kab KÚR, 989, 2, 5, (6, restored), 8, 11
KÚR-MEŠ IṢ, 990, 1
IMER KÚR-MEŠ IṢ, 990, 2
IMER KU-TIN, 1140, R. 1
bît ḫallu, see that
Horses from *mât* Kusu
Horses from *mât* Mesu

susullu
su-sul-lu kaspi, 930, II. 16 (11)

susanu
amel su-sa-ni, 852, I. 2, possibly 8, 10
amel su-sa-nu ûrê, 852, III. 2
amel su-sa-ni, 1078, I. 6

sasinnu *ZADIM* § 200
ZADIM, 379, 2; 281, R. 8; 872, 5
sa-si-nu, 513, R.E. 3
ZADIM-ni, 68, 4; 320, R. 4

sasuppu
KU sa-su-up-pi, 1023, 4
KU sa-su-pu, 679, L.E. 1
KU sa-su-pat BI-TE ZAK SI-MAT
KU sa-su-pat..., 957, R. 5
KU sa-su..., 956, 12, 13

sipkarû
si-ip-ka-ru-u kaspi, 930, II. 17

saplu
sa-ap-lu GIŠ GAL-ME, 964, 7
sa-ap-lu ḫa-pi, 964, 8

sapulḫu Chap. F, 7 [vol. v. A.D.D.]
karpat ša sa-pu-ul-ḫi, 1003, R. 5; 1010, R. 5; 1018, R. 9; 1022, R. 6; 1024, R. 6; 1027, R. 6 (1)

sapânu
is-pi-i-nu, 90, R.E. 2
is-sip-pa-an-ni, 649, 5

sippu
KU sip-pu, 680, 3; 781, 5; (954, 3)
KU sip-pi TAK-MEŠ, 956, R. 14
KU gu-sip-pi, *H.A.B.L.* p. 108, R. 10
pataku sip-pi SIR, 977, II. 14
KU si..., 954, 3 (if here)

sippû
amêlu sip-pi-ú, 775, 2

sipiru a title ?, 936, III. 11; *si-pír*

siparru *UD-KA-BAR*, 467, 8
nappaḫ siparri, see *nappaḫu*

supurkillu
in phrase *X ḲA pûtu supurkilli*
su-pur-kil, 1003, 14 restored, R. 9; 1007, R. 8; 1010, 16, R. 8; 1011, R. 7; 1015, R. 5; 1017, 5, R. 8; 1018, 16; 1019, R. 7; 1024, R. 9; 1029, R. 5; (1031, B.E. 1 restored)
su-par-kil-li, 1013, R. 3
restored ...*killi*, 1056, 4; 1027, R. 4 (...*pur-kil*)

suḳâḳu
su-ḳa-ḳi, 324, 10; 327, 6; 328, 2 (?); 339, 1; 346, 4; 361, 5
šu-ḳa-ḳi, 519, 5

su-ra-ba-ni or **SU rabâni** *SIR-MEŠ*, 977, II. 13

sirdu
iṣu si-ir-di, 693, R. 4
pot of, 1011, R. 8
restored, 1024, 12
PU=sir-dû, a drink; better than *ṣirdu*

surritu
sur-ri-ta-a-te of *êru*, 1051, R. 5

sartu § 568, *K.B.* VI. p. 324
Talmudic שער = *mensura, aestimatio, taxatio, pretium rei aestimatum vel transactum*
(1) 'blemish,' 'damage'
sa-ar-tú, 183, R. 5; 208, R. 5; 211, R. 11; 247, 10; 248, R. 8; 257, R. 6; 290, 2; 312, R. 5
sa-ar-tu, 288, R. 3; 642, R. 9 (307, R. 13) (212, R. 7) (289, R. 3)

sartu (contd)
sa-àr-tu, 242, R. 5 (310, R. 14)
(2) 'damages,' 'fine,' 'compensation,' (value), 94, 3; 160, 10; 162, 2; 164, 6, R. 3; 169, 3; 167, 5; 105, R. 2
(3) 'blemish,' 'wrong,' 160, 6; 161, 6
sa-àr-tú, 284, 8; 1170, 11
sa-ar-ti, 232, R. 4; 281, R. 4
(sa)-ar-tú, 1157, 12
S.A.V. p. 1143, No. 540, *SIK-ṢUḤ, sartum*, v. R. 38, 48; III. R. 70, 66, cf. K. 428, 296
In phrase *sartu ana kâl šanâti*, § 648 ff. *i.e.* a blemish shall count for excuse for repudiation at any time, see (1) clause omitted, 429, R. 17

sartênu
sar-ten-nu, 266, R. 12; 595, R. 2; *H.A.B.L.* p. 44, 14 (46) 1189, R. 7
sar-ten-ni, 160, R. 5; 164, 1
sar-ten, 168, 1; 171, 5; 675, 1 (321, R. 3?)

sattukku
sat-tuk-ki, 809, R. 6, 9, 20

pagru, *MIT*
amêlu MIT-šu, pagaršu, 646, R. 31; 647, R. 31
amel PA-GUR-ŠE alâni, 815, VII. 27; for *GUR* see *târu*

padû
pa-(dû), 641, B.E. 1

pudû (or **budû**) a drink, or name of pot? see *ṣirdu*
pudû Aššurai
pu-di-e, 1003, R. 1 restored; 1018, R. 5; 1024, R. 2; 1029, 3
pudû Gargamiš
pu-di-e, 1003, R. 2 restored?; 1010, R. 2; 1018, R. 6; 1022, R. 4; 1029, 4 restored; 1024, R. 3
pudû
ḳarpat PA pu-di-e, 1002, 3; 1038, 10; (1022, R. 2 restored; 1017, B.E. 1, R. 1; 1030, R. 1)

pû, mouth
ina pî nîši, pi, 809, 27
pi-i akil karṣi, 646, R. 15; 647, R. 15
pi-i danniti, 646, R. 32, 35; 647, R. 32, 35; 649, R ; 651, R. 9; 657, R. 6; 658, 9; 659, 13
pa-a, 650, 20

pûzu
1 *pu-u-zu* of *KU-SAG*, 1077, I. 6

pâḫu
ina puḫi ittiši, 930, II. 10
pûḫu, see Meissner, *V.O.J.* 1896, p. 264; *S.A.V. sub. voc.*; Peiser, *K.B.* IV. p. 110, III, 7
80-7-19, 20, *H.A.B.L.* p. 372, l. 7, *pu-u-ḫi* seems to mean an enquiry or commission
83-1-18, 16, *H.A.B.L.* p. 372, *pûḫi ana šimti*; K. 112
II. R. 15, 40, *bît pûḫi = KI-BI-GAR-RA*
II. R. 13, 56, *piḫâtu = KI-BI-GAR*
II. R. 28, 41, *piḫâtu = KI-BI-IN-GAR-RA*
V. R. 16, 12 c, *pûḫu = SAG*
V. R. 42, 51 c, *pi-ḫu-u = SAG-GI*
note *SAG-EN* = 'produce' H. E. IX
In phrase *ana puḫi ittiši* (or *ittaṣu*)
pu-u-ḫi, 1, 4; 2, 4; 3, 4; 4, 5; 5, 7; 6, 5; 7, 4; 10, 6; 20, 3; 38, 6; 39, 5; 42, 5; 1159, 4; 78, 3; 87, 3; 88, 6; 114, 6; 115, 8; 116, R. 2; 1159, 4; 131, 4; 132, 4; 134, 7; 136, R. 3; 138, R. 5; 141, 4; 143, 4; 146, 5; 149, 4
pu-ú-ḫi, 50, 4
pu-ḫi, 43, 5; 930, II. 10
Parallel phrase, *ina atri ana ḳaḳḳadu ša*, 133, 4
For *paḫâtu* see under *bêlu*
amêl NAM, 890, 10: *A.P.N.* read *ʰpaḫât*
NAM alone, 960, I. 9, 18, II. 15, III. 10
pi-ḫa-at Dûr Šarrûkîn, 809, R. 12

pûlu, 'stone'
(*aban*) *pu-u-li-šu*, 152, R. 8; (place-name?)

pânu
literally 'face'
'front'
ina pâni = 'in front'
ina pâni, of a house, 619, 3
ŠI = pân (?), 600 L.H.E. 1
ŠI (for *ina pân*?), 815, VII. 9
ŠI ilu Ištar bît ili, 1014, 3
pâni 'before' *amêle ŠI*, 952, IV. 14
ŠI, 680, R.E. 1; 396, R. 5
ša ŠI, 676, R. 10

pânu (contd)
ina (ÁŠ) pân (ŠI), 938, I. 3
pa-ni, 646, 4, R. 7; 647, 4
pa-an, 646, R. 17; (647, R. 17)
ina pâni, of the judge, 163, B.E. 1; 160, 8
ina pâni, paid to, 162, 4
ina pâni, lent to, 164, 4
ina pâni, 481, R. 5
ina pâni ilu Bêl, 1035, R. 2, 8
ÁŠ ina pâni ilu ?, 1035, R. 1
ina pâni ilu Belit šame, 1035, R. 4, 11
ina pâni ilu Nabû, 1035, R. 9
ina pâni ilu Si-Kûte, 1035, R. 10
ÁŠ ina ŠI, 929, R. 9; 1130, II. 4, 6
ina pa-an, of a commission, 679, 4; 1091, 2
ina pa-an, in possession of, 695, B.E. 1
ÁŠ-ŠI, goddess, 1077, VIII. 30
ištu pâni, TA ŠI, indicating the seller, 172, 7; 176, 6; 178, 5; 179, 6; 180, 5; 181, 5; 196, 5 (bis); 199, 4; 201, 6; 207, 8; 210, 9; 214, 4; 216, 2; 217, 5; 220, 4; 227, 5; 230, 6; 234, 7; 236, 8; 238, 10; 240, 11; 241, 8; 242, 9; 243, 9; 244, 4; 247, 6; 248, 6; 249, 9; 250, 6; 254, 4; 258, 8; 260, 6; 271, 9 (bis); 10 (bis); 283a, 6 (bis); 309, 5, 6; 312, 6; 313, 6; 314, 5; 315, 4; 316, 7; 317, 6; 319, 5; 324, R. 1, 2, 3; 327, 9 (bis); 331, 9; 335, R. 1; 336, 3; 339, 5; 346, 5; 356, 8; 359, 10; 360, 8; 361, 7, 8; 374, 12; 375, 8; 378, 12; 385, 5, 6, R. 5; 387, 7; 389, 6; 397, 13, 14, B.E. 1, 2 (?); 411, 5; 413, 9; 414, R. 14; 418, B.E. 2 (bis) 3; 419, 7; 420, 11; 422, 9; 423, 4; 427, 12; 446, 12; 448 17 (bis); 452, 4, 5; 469, 19; 484, 3; 487, 5; 496, 2; 621, R. 3 (255, 8; 391, 19; 475, 4; 410, R. 5; 447, 13)
šá pa-an ili, 1073, 4, 5, 6
šá ŠI ili, 1073, 7, 8 (?)
TA-ŠI-an, 208, 7; (176, 6)
TA pa-an, 215, 6; 224, 4; 257, 5; 328, 8; 331, 9; 399, 2; 410, R. 4; 563, 2; 625, 15
TA alone, 435, R. 7; 462, 11
ina TA pa-an, 293, 6
ina ŠI, 514, R. 6 (bis)

pânu (contd)
šá ŠI, 318, 10
šá alone, 354, B.E. 1
TA ŠI, not denoting seller, 702, 3
TA ŠI, before seller, 1170, 4; 1185, R. 5 (restored)
TA ŠI, before buyer, 1185, R. 11
ana pâni, ÁŠ-ŠI, of goods or money, lent to, the beneficiary before borrower's name
ÁŠ ŠI, 1, 3; 2, 3; 3, 3; 4, 3, 4; 5, 2, 3, 4, 5, 6; 7, 3; 8, 4; 10, 4, 5; 11, 3; 13, 3, 4, 5; 16, 3; 17, 2, 3, 4, 5; 18, 3; 19, 1; 20, 2; 21, 3; 22, 4; 23, 3; 24, 4; 25, 6; 26, 4; 27, 3; 28, 3; 29, 3; 30, 3; 32, 3; 33, 4 [etc.]
a-na only, 125, 3
ÁŠ-ŠI-šu, 31, 3; 99, 3; 127, 4; 151, 4
ÁŠ-ŠI-šunu, 6, 5; 35, 5; 88, 5; 143, 3
ÁŠ pa-an, 9, 3; 15, 2
ÁŠ ŠI-MEŠ-šu, 41, 4
ÁŠ ŠI-MEŠ-šu-nu, 1188, 5
TA-ŠI here denotes the lender, 43, 4; 70, R. 1; 85, 6; 86, 4; 112, 4; 141, 3
ÁŠ pa-ni-šu-nu, 134, 6; 136, R. 2
ÁŠ ŠI-ni-šu-nu, 618, R. 1
ÁŠ pa-ni, 695, R. 4
a-na ŠI, 713, 3, 6
ÁŠ ŠI, introduces the party to whom a house is assigned, 675, 9, 12, 21, R. 15, 17, (10)
a-na pa-an, 1023, 7, R. 2
a-na ÁŠ ŠI, 651, R. 4
Peiser renders *im Besitz*, *K.B.* IV. p. 148, etc.
ša pâni, ŠI, 1004, R. 4; 1005, R. 12; 1012, R. 8; 1017, 8; 1021, R. 6; 1030, R. 4; 1031, R. 6
pa-ni, 73, 6
ina pa-ni-šu, usually = before
ŠI-MEŠ-šu, 101, 4
ŠI-MEŠ, 101, R. 2
ŠI-2-MEŠ-šu, 83, 7, Peiser, *K.B.* IV, 126 read *epinnima*
ina pân ÁŠ-ŠI, 889, 5, 11, 16, of situation 'in front, 'before'
ša pâni dinâni
ša ana pâni, 269, R. 4
šá pa-an, 1194, 8

pânu (contd)
TA pa-nu=itti pânu, 'before,' of dedication to a god
TA pa-nu, 436, R. 8; 474, R. 5
pa-nu-'
ÂŠ-ŠI ina pâni, 1077, VII. 15; 778, 5
anapa-an ḳêpi, 1023, 7
a-na ŠI-ia, 948, 5
amel ša ŠI (*êkalli*), 838, 5
ŠI, to indicate witnesses, read *maḫar* by U. & S.*
ŠI=pânu, 'face'
ŠI=paniû, 'former'
ḫuḫurâte ŠI-MEŠ=paniâte, 1245, 2
f. *šá ŠI ilu Ištar ist* (?), 1009, R. 1
šá ŠI Ašur, 1004, R. 4; 1005, R. 12; 1012, R. 8; 1013, R. 8; 1017, 8; 1018, B.E. 3; 1030, R. 4; 1031, R. 6
šá ŠI ilu Bêl, 1005, R. 13
šá pa-an, 1072, R. 1
šá pa-an ili, 1015, R. 11
šá pa-an ilu Ašur, 1018, R. 9; 1021, R. 6
a-na pa-an amêl šangê, 1023, R. 2
ša ina pa-an X, 1031, R. 4
ÂŠ ŠI ina pân, 843, 1
ša pân pikittati, 922, IV. 11
amêl ŠI-MEŠ, 1152, R. 5
ŠI-MEŠ, used to denote witnesses, *napḫar X ŠI-MEŠ*, 331, R. 6 (from one city) (Jensen thinks *ŠI* may be for a verb *vidit*, or *vidêrunt*), 175, R. 12; 244, R. 5; 246, R. 17; 310, R. 16; 385, R. 12; 408, R. 12; 416, 6, 9, 11; 446, R. 14, R.E. 2; 448, R. 22; 500 R. 3; 511, R. 3; 637, R. 2; 75, R. 14, 16; 160, R. 6
omitted when two or more names occur in one line, 310, R. 19; 374, R. 10, 12, 14, 15, 16; 66, R. 9; 622, R. 7; 624, R. 8, 9, 11
ina pâni, Del. *Lexicon* on III. R. 46, No. 1, 40, No. 7, 12; reads *bescheinigt*, 'attesting,' 'certifying'
ina GUB-zu, Str. *Nbd.* 109, etc. read *ina manzâzu*, '*in Anwesenheit*,' '*in Dabeistehen*,' *etc.* Zehnpfund, *B.A.S.* I. p. 496 f.
amêlu mukinnu, Rawlinson, *J.R.A.S.* 1865, p. 213, 'the persons putting their names'

pûru
in phrase *ina šanê pûrišu*
pu-ri, 90, L.E. 2; 415, R. 13
one value of KISALLU [Br. No. 5479] is *pu-ur*, a pebble, Heb. גרל, Greek ψῆφος
[*GAŠAN*, Br. No. 6988]=*iḫzitum*=*pur*
[*SÎ-GUNÛ*, Br. No. 3479]=*iḫzitum*, a small round piece of stone
GAŠAN=10 *puri*; ∴ *pûru*=stone, pebble
‹ originally ○=10=*pûr* ∴ 10 was denoted by a round stone
| or ⟝ a pointed sharp stone

pûtu *ZAG*
(1) 'side' or 'flank' of animal, a joint of beef, or mutton, 1005, 1;
(2) 'side' in place
pu-ut, 646, R. 18; 647, R. 18
šá ZAK šá rab BI-LÚL, 1010, 2
in title *mutîr pûti*, see under *târu*
GUR-ZAG
pu-u-ut in *pât našû* (?), 1091, 4

puḫâlu, see under *ṣênu*

paḫâru
pâḫaru, *amêlu DUḲ-ḲA-BUR* a 'potter,' § 201
amêlê DUḲ-ḲA-BUR-MEŠ, 391, 11; 394, 5, had an *alu*, 948, 2
amêlu DUḲ-ḲA-BUR, 953, III. 20
paḫartum, 687, 1
napḫaru
napḫar, 912, 4, 7, R. 5 (ten), R.E. 1
napḫar-ma, 877, R. 9; 885, 6; 1059, 12
See Zehnpfund
napḫar usually taken as reading of *PAP*, as sign of addition
PAP, 58, 9; 59, 8; 64, B.E. 1; 70, R. 3, L.E. 2; 79, 2; 83, R. 4; 85, 6; 90, 4; 112, R. 2; 118, 3; 130, 3; 135, 3; 151, B.E. 2; 160, R. 6; 173, 4; 175, R. 11; 229, 7; 231, 5; 234, 4; 235, 4; 237, 4; 238, 6; 239, 1; 241, 5, 6, 7; 242, 5; 243, 6; 244, 1, R. 5; 245, 5, 6, 8; 246, R. 17 [etc.]
PAP was read *napḫariš*, *P.S.B.A.* IV. 113; Pognon *Bav.* 168; Lotz, *T.P.L.* 145. But a Tell Amarna

paḫâru (contd)
tablet, ed. Sayce, *P.S.B.A.* x. 525, replaces *PAP* or *KIL* which Sayce read *kal*, No. xiii. B. rev. 14, by *na-ap-ḫa-ar*, Pinches, *New York Independent*, Aug. 22, 1889, p. 15, suggested *gimir*

paḫatu, *NAM*, 993, iii. 21
piḫâtu, see under *bêl piḫâti*, *EN-NAM*, 857, ii. 50

puṭuru
salu puṭuri; cf. *puṭûr îni*, name of a bird
pu-ṭu-ri, 1104, 1

paṭâru
a-paṭ-ṭar, 218, 7
ip-ta-ṭar, 176, 7; 334, 4; 85, 6
ip-ta-aṭ-ra, 77, 2

paṭutu
pa-ṭu-tu, 938, iv. 7

palu
pa-lum, 648, 1, 2; 651, 1, 2; 652, 1, 2; 653, 1, 2; 654, 1, 2; 669, 1, 2
pa-lum-ma, 648, 3; 651, 3; 653, 3; 654, 3; 669, 3
pal-e, 644, 6
pal-MEŠ, 645, 9, R. 7

palâḫu
i-pa-laḫ, 152, 7
ta-pal-laḫ, 76, 6
ip-tal-la-ḫu, 649, 9; 650, 12
ap-laḫ, 809, 29
i-pa-lu-ḫu-šu, 1243, R. 1
pâliḫu
pa-liḫ, 809, R. 8
pa-li-ḫi, 646, 6; 647, 6; 826, R. 2
pa-li-iḫ, 646, 26

palâku
ip-lak-ku-šu-nu, 809, 26
ip-lak-ku-uš-šu-nu, 714, O. 5
pilku
rab pil-ka-ni, *H.A.B.L.* p. 82; K. 620, 14, R. 4, § 227

pallukku, *ŠIM-PAL*, 1074, 11

palamû
699, 4: *II pa-la-mu-u*

pindu, a garment?
pi-in-di... 938, ii. 5
pi-in-du-u translit. *ḫurâṣi*, 993, iv. 12

pi-i-me, 940, 5

pissu
(*iṣu*) *pis-si*, 1036, ii. 11

pappasu, money advanced to do work
To give something *ina pappasu* of a workman, or *ina pappasu* of a month, as 'income.' Zehnpfund, *B.A.S.* i. p. 495
Peiser, *K.A.* 89 gives *Vorrat*, 'provision,' synonym of *ŠUKUM* plu. *i.e. PAT-MEŠ*. He writes *ŠU-KUM-MEŠ=kurmatu*
But *pappasu* not=*kurmatu* for Str. *Nbd.* 886, 13, *mašiḫu* of dates *ina pappasu ša makkasu*, '*aus dem Zolleinkunften*'
Cyr. 78, *sattukku pappasu ša bît Adadi ina=von, aus*, as *ina ḳâtâ*, '*aus der Hand*'
For form of *pappasu*, cf. *ḳaḳḳadu*; hence Zehnpfund thinks *pas-pas-u*, cf. the bird name
Nbd. 284, *pap-pa-si-šu*, Cyr. 373, Camb. 79
Verb
ip-pa-pa-si..., 679, 7
or for *ina pappasi*

paṣû

piṣû, *UD*, white
UD-MEŠ=piṣûte, 62, 3; 215, R. 3; 263, R. 3; 262, 10; 280, R. 3; 275, R. 2; 326, R. 1; 337, R. 3; 350, R. 3; 386, R. 3; 389, R. 8; 394, R. 5; 426, R. 9; 470, R. 6; 471, R. 7; 485, 7; (464, 12) 1039, i. 5, 10
see also under *ṣênu*

puṣû, cf. בְּצָה, 'swampy ground'
pu-ṣi-e, 351, 3; 352, 6; 353, 3; 354, 7, R. 5; 355, 5, 6; 356, 3, 4, 10; 357, 5; 358, 4 (350, 3; 352, 4) 443, 11; Suppt. 1148, 1
ênâte pu-ṣi-e, 386, 6
pu-ṣi-i (*ḳaḳḳaru*), K. 2745, col. ii. 15, Meissner-Rost, *B.A.S.* iii. 208, *Schlaum-boden*
UD-E-NE=šeim puṣê, Rm. 609, R. under *pirû*, 350, 4

puṣaia ='fuller'
Nbd. 117, 237
Nbd. 115, an *amêlu mupaṣû* has various textile articles given him
ana puṣû, *Nbd.* 492

puṣaia (contd)
Puṣaia, proper name, *Nbd.* 74
Camb. 415, *isu kibsu labiri ana piṣû*
paḳâdu
in Older Babylonian 'to deposit' money
ip-ki-du-u-ni, 1077, VIII. 6
pikittu
pi-ḳit, 1047, R. 3; 938, IV. 6
pi-ḳit-a-te, 922, IV. 1
bêl pi-ḳit-te, 1165, E. 1; 680, 5
amêlu pikittu
amêlu pi-kit-ti, *H.A.B.L.* 13, 6 of Ištar
amêlu SAG-LI-KUT, =*pikittu*, 173, R. 5
pi-ḳit-ta-te, 816, I. 3; 922, IV. 11
pâkidu
PA-KID-MEŠ=*pâkidê*, 953, III. 3
puḳlu, § 268
amêlu PAP-ŠE-RA
rab PAP-ŠE-RA, 275, R. 6
parganu, *par-ga-nu* (? *ú*), 1104, R. 6, a vessel or receptacle
purdu
pur-du, 969, 2
pur-za-kil-*MEŠ*, 844, 2
parzillu, *AN-BAR*
AN-BAR, 812, 6; 1051, R. 2
see under *napaḫu*
parkillu: see *purkillu*
pirḫinu, an official title, § 202
pír-ḫi-nu, 302, 1; 394, R. 10; 640, R. 16; 642, R.E. 2
pir-ḫi-nu, 255, R. 4; 440, R. 7; 548, R. 7
pír-ḫi-ni, 860, II. 24
f. *pir-ḫi-ni-te* (plu.) 491, 2
f. *pir-ḫi-nat* (plu.) 827, 1
purkillu par-ku-u-la (?) 1069, R. 3
parâṣu, *amêlu par-ri-su-te*, K. 1097, 7 (*H.A.B.L.* p. 636)
parâḳu, *GUG*
In S_2, read *iparikûni*
GUG-u-ni, 62, 3; 86, R. 1; 163, R. 4; 168, 9; 174, R. 4; 176, 11; 189, 10; 198, 12; 211, B.E. 2; 214, 9; 215, 13; 216, 8; 228, 3; 230, 11; 233, 16; 234, 15; 237, 12; 245, R. 2; 247, 12; 248, 13; 254, R. 1; 262, 5; 304, B.E. 1; 307, B.E. 5; 308, 15; 310, B.E. 2; 311, 14; 312, 9; 318, B.E. 1; 325, 17; 327, R. 2; 339, R. 2; 359, R. 3; 583, B.E. 1; 385, 8; 414, R. 18; 422, R. 2; 425, R. 8; 426, R. 2; 444, 19; 446, 19; 450, 5; 464, 7; 477, 5; 495, 4; 509, 6; 517, 8; 520, 9; 558, 5; 577, B.E. 1; 592, R. 1; 706, 5
GUG-ú-ni, 236, 12; 265, R. 6
GUG-u-nu, 385, 8
GUG-u-(ni), 397, R. 5
GUG-(u-ni), 283, 11; 295, R. 3; 315, 9; 441, 9; 642, 13
(GUG)-u-ni, 354, R. 9; 562, 2
i-GUG-u-ni, 173, 14; 178, 10; 206, 13; 209, 14; 235, 11; 241, 15; 244, 9; 249, R. 1; 334, B.E. 2; 335, R. 8; 361, B.E. 3; 373, R. 6; 400, R. 2; 408, 9; 483, B.E. 4; 609, R. 1; 613, B.E. 3
i-GUG-ú-ni, 246, R. 5; 260, 12; 326, 16
e-GUG-u-ni, 210, R. 1; 284, 10
e-GUG-(u-ni), 184, 11; 349, 19
i-pa-ri-ḳu-u-ni, 552, 3
ip-pa-rak-ku-ú-ni, 809, R. 3
omitted in Nos. 181, 183, 203, 208, 212, 231, 232, 238, 239, 251, 259, 263, 319, 331, 336, 350, 360, 374, 386, 389, 407, 412, 413, 417, 418, 427, 428, 434, 452, 468, 471, 472, 486, 502
purku
pur-ki, 172, R. 1; 173, B.E. 3; 175, R. 4; 177, R. 2; 180, B.E. 1; 198, R. 1; 203, R. 6; 208, B.E. 2; 209, R. 2; 210, R. 6; 214, R. 1; 215, R. 2; 228, 5; 231, R. 2; 233, R. 7; 235, R. 3; 236, 14; 237, 2 [etc.]
pur-(ki), 326, 22; 332, R. 2
p(urki), 257, R. 4
pu-ur-ki, 225, R. 2
pu-ur-ki, 376, R. 7; 809, 25, R. 1, 3
(pur-)ki, 1158, R. 1
purîmu
IMER EDIN, 492, 4, *H.A.B.L.* p. 478, K. 838, 9, '1 ox for 30 *purîmê*'
IMER EDIN-NA, 121, 2
parâsu
parsu 'weaned'
par-su, 783, 11, R. 2; 1080, 5 (?)
par-si, 1099, 5, 12

parâsu (contd)
par-su-a, applied to sheep (or *Parsûa*?), 1057, 4
PI-ru or **par-ru**
PI (*par*)-*ru*? 1086, II. 1?
PI (?) ⟝ ⟝, 1086, II. 2
par-ru-te, a stone? 993, IV. 13 (XV)
pišmu, a garment
KU piš-mu, 954, 9; 959, 3
KU piš-me, 682, 9
piš-mu (without *KU*), 974, 7
pašâru
paššuru
PAŠŠUR-MEŠ, 946, R. 7, 11; 1038, 2, R. 2; 1078, 11; 1083, III. 7, 8, 9 (3 sorts)
napšuru, 641, R. 3
píš-a-te? =*piššate*, 966, I. 1
patu
pat šamê erṣitim, 809, R. 24
patinnu, a garment; *KU pa-tin-nu*= *paršigu*, V.R. 28, 14 gh.; Cyr. 157
pa-tin, 1091, 3 (?)
pataru
patiru, 'fat'
pa-ta-rit-te, (of a cow), 152, 2
pataḳu, *ip-ta-ḳa*, 1252, (R. 3), 15
ip-ta-ḳu-u-ni, 1252, 17
pitatu
šá pi-ta-a-te, 426, 31
pîṯallu
pît-ḫal-li, 700, 3
ṣabâtu
i-ṣab-bat, 646, 30
i-ṣa-bit, 102, 8
perm. 3, s. *u-ṣa-bit*, 90, B.E. 1
ṣa-bit, 160, 12
ṣâbit, 54, R. 5; 59, R. 4; 60, R. 7; 75, R. 17; 185, R. 13; 230. R. 12; 234, R. 13; 236, R. 11; 238, R. 19; 240, R.E. 2; 244, R. 17; 268, R. 7; 269, R. 7; 272, R. 5; 328, R. 13; 332, R. 13; 353, R. 1, 2; 379, R. 1; 382, R. 4; 389, L.E. 2; 391, R. 19; 392, R. 6; 396, R.E. 3; 412, R.E. 2; 414, R.E. 3; 415, R.E. 1; 416, R.E. 1; 421, R. 14; 430, R. 7; 474, R. 23; 475, R. 8; 502, R. 4; 513, R. 8; 612, R.E. 2; 621, R. 20; 640, R. 19

ṣabâtu (contd)
LU=*ṣâbit*, 161, R. 7; 176, R. 11; 1194, 15
LU-bit=*ṣâbit*, 257, R.E. 1
in *aba ṣâbit danniti*, *duppi*, *egirtu*, *IM amêl ṣâbit duppi*, 332, R. 13; 1152, R. 11; 1156, R. 11 (see *duppu*); 1194, 33; 1251, R. 5
ṣa-bit, 1162, 27
ṣibtu, a disease, 'seizure,' in phrase *ṣibtu ana bennu me ûmê*; 'Epilepsy (?)'
ṣib-tú, 172, R. 5; 183, R. 4; 208, R. 4; 257, R. 6; 289, R. 2; 310, R. 13; 312, R. 4; 1157, 11; 1170, 10
(*ṣib*)-*tú*, 212, R. 6; 284, 8
ṣib-ti, 211, R. 10; 232, R. 4; 242, R. 4; 281, R. 4; 642, R. 9
ṣib-tu, 288, R. 2
lost in 181
Another *ṣibtu* see under *eṣêpu*, p. 289
ṣabâtu is the technical term for *steuer-eintreiben Nbh.* I. 8
see phrase *ṣibit alpê ṣênê lâ iṣabbat*
ṣibtú, increase of animals
[*MÂŠ* Br. No. 2029]=*ṣibit alpi*, 754, 2
ṣi-bit (*alpê ṣênê* etc.), 646, 30; 647, 30
ṣib-ti, 649, R.
ana [*MÂŠ*] *ṣibti*, 754, 5
rab ṣibti, concerned with sheep, K. 175, l. 12, *H.A.B.L.* p. 225, cf. the *muṣibtum* of later Bab. texts
ṣabâtu is used in II. 1, to mean 'repair,' 'cause to hold together'
in phrases *gušurê uṣabit*, *baṭḳa iṣabbat*
In the hire contracts, the hirer agrees to do necessary repairs. As a rule the addition follows as outside this clause 'he shall reset the beams.' Cf. *Nbd.* 184, 608, 1030, Cyr. 228
ṣadimmu, Ideogram *amêlu ZADIM*, 771, 5
object: *I ZADIM man-za-si*, 941, III. 11
ṣadanu, a plant
(*šammu*) *ṣa-da-nu*, 1042, 4
ṣâbu, *ṢAB*, cf. *napšâte*
amêlu ṢAB=*ṣâbu*, 63, 3
ṢAB-MEŠ=*ṣâbê*, 90, 4; 608, R. 2; 680, R.E. 1; 751, 2; 696, 3, R. 1, 5; 904, III. 1; 906, R. IV. 2, 6; 940, 7; 910, 11; 877, R. 9; 895, R. 3;

ṣâbu (contd)
1099, I (500, 4, in S_2), ADB. 3, IV. 3, VI. 6; 680, L.H.E. I; 889, R. II; 895, R. 3; 904, I. I (restored), III. 5; IV. 4 restored; 910, II
amêlu ṢAB-MEŠ, 905, 2; 883, I
ṢAB-ZI, plu. 882, R. 3; 895, 10, R. 6; 814, R. 7
ṢAB-ZI-MEŠ, 882, 12; 905, 4; 895, 7 (restored), 10 (restored), R. 6 (restored)
ṢAB-MEŠ ZI-MEŠ, 1099, R. 4
ṢAB-DAN, 906, II. 3
rab ṢAB-MEŠ, 877, R. 5
f. *ṣab êkalli*, (or proper name *Nûr-êkalli*), § 216; 317, 6

ṣîlu, *UZUN TI*, joint of meat, 'rib,' 1056, 8; 1077, VII. 24, VIII. 31

ṣenu, *LU* [see p. 382]
LU-MEŠ, 815, II. 7, 10

ṣîru
ṣi-e-ri, a 'boundary,' 621, 7
ṣi-e-ri, in *bêlit* (*bilâtu*) *ṣêri*, 310, R. 10
AN EDIN = *ṣêri*, 436, R. 8; 474, R. 6

ṣu-u-te, *gabsûte*? 938, IV. 9

ṣaḫâru
ṣi-ḫi-ri-ia || *mâr-ia*, 649, 9
ṣuḫartu, § 219
ṣu-ḫar-te, 270, 6; 271, 3; 471, 9, 11
ṣa-ḫar-tu, 783, 14; 906, II. 2

ṣalâlu
i-ṣa-al-lu, 646, R. 23
i-ṣa-al-la-lu, 647, R. 23; 648, R. 2
ṣa-al-lu, 647, R. 24
ṣallu
amêlu ṣal-li-šu-nu, 953, IV. 5
ṣillu, 'shade,' 'protection'
GIŠ-MI, 646, 21; 647, 21; 648, 24
SU ṣal-li, 812, 13 'apron' (?)

ṣalâmu
ṣalmu, 'dark,' 'black,' see under *ṣênu*
MI = *ṣalmu* of garments, 758, 7, 8 (plu. *ṣalmâte*?)
ṣalmu, 'image'
ṣa-lam, 666, 2; (667, 2)

ṣa-na-te, 1059, 12

ṣa-an-du-ru, 852, II. 2

ṣapû, cf. *ṣâbu*
ṣupu, epithet of wooden objects
ṣu-pu, 1059, 3, 5, 8

ṣapû (contd)
ṣa-pu-te, 917, II. 19; of beams 915, III. 6
ṣap-pu-tu, 917, II. 19
GÚ-LAL ṣu-pu, 957, 6
amêlu muṣappiu
mu-ṣap-pi-ú, 775, 3

ṣapâru
ṣupru
in phrase *kûm kunukkîšu ṣupuršu iškun*, or at top without phrase
ṣu-par, 75, I; 473, 2
ṣu-pur, 176, I, 2 (bis), R. 12; 179, 2, R. 9; 180, 2; 181, 2; 191, I; 195, I; 199, 2; 236, I; 240, 2; 244, 2; 259, I, 2, 3; 272, I; 286, 2; 302, I; 324, I, 2, 3; 326, 2; 328, I (bis); 332, 2; 350, I; 353, 2; 365, 2; 371, I; 375, 2; 378, 2; 380, I; 382, 2; 391, 2; 392, 2; 394, 2, 3; 397, 2, 3, 4; 412, I, 2, 3, 4, 5; 415, 2 (bis), 3 (bis); 416, 2; 427, 2; 475, 2; 510, 2; 526, I; 1152, I, 3, 4, L.H.E. 3; 422, I; 179, I; 180, I; 181, I; 199, I; 326, I; 365, I; 375, I; 382, I; 391, I; 392, I; 395, I; 416, I; 427, I; 511, I; 353, I; 238, I; 176, I; 244, I; 449, I; 475, I
DUBBIN, 257, L.E. 2; 1242, I *šu-nu*
in phrase so much money *ša ṣupuršu*
ṣu-pur, 248, R.E. 3; 350, R.E. I
ṣu-pur-šu, 1164, I; 1166, I; 1167, I; 1179, I; 1185, I; 1244, L.E. 3
ṣu-pur-šu-nu, 1152, I, L.E.
ṣipru, Sargon, 360; *P.S.B.A.* 1914, p. 26, l. 360
KU ṣip-rat, 172, 4; 771, 9; 953, IV. 7
KU ṣipar-tu, 1095, II
KU ṣip-rat DIR-KAR, 957, 8
KU ṣip-rat kussi šipati DIR-KAR, 1039, II. 12–14
UŠ-PAR ṣip-rat, 953, IV. 7; a material, as well as object

ṣaṣumtu
ṣa-ṣu-um-tu, 1042, 5

ṣuḳar, see under *ṣênu*

ṣu-ḳu-tú, 939, R. 9

ṣeru, *ḫarran EDIN*, 1185, 8
Gula šá EDIN, 1077, VIII. 30

ṣarâbu
ṣarabbu, § 199

ṣarâbu (contd)
amêlu ṣa-rab-bi, 626, R. 4; 806, R. 4
ṣa-rip taḫšia, 75, R, 9; 1036, v. 2
sa-rip taḫ-ši-e, 1246, R. 5

ṣirdu, a 'pot,' usually of *iṣu sallu zamri ṣir-di*, 1003, 15 (?), R. 9 (?); 1007, R. 8; 1010, 17 (?), R. 8; 1011, R. 8 (?); 1013, R. 4; 1015, R. 6; 1017, 6, R. 9; 1018, B.E. 1, 2; 1019, R. 7; 1022, 6, R. 10; 1024, R. 10; 1029, R. 6, restored; 1031, B.E. 2, restored, R. 1
PU=sir-di-e, 1002, 3; (*PA*), 1003, R. 2

ṣar-tu, 1069, R. 4

ṣarat
KU ṣa-rat, 810, 10

ṣirritu, (*zer-ri-tu*), 941, II. 4

ḳabû, *E*
i-ḳab-bu-ú, 647, R. 22; 648, R. 1
i-ḳab-bu-u-ni, 264, 6; 436, R. 3
i-ḳa-bu-u-ni, 264, 3
KA-E=iḳbi, 85, 7; cf. 85, R. 1
E=iḳbi, 87, 2; cf. 88, 5
ḳibitu
ḳi-bit, 650, 22

ḳabâlu
ḳablu MURUB
MURUB ali 67, 2; 425, 10; 77, R. 7; 242, 7; 1083, II. 12
MURUB of *bît eššu*, 1083, II. 17
MURUB Aššur, 58, 6
MURUB ali of Nineveh, 190, 6; 950, 2
MURUB ša ali Ninûa, 643, R. 3; 953, II. 2
MURUB šunu, 649, 17
MURUB, 953, II. 16
alu MURUB ali, 232, 7
ḳablu, a separate piece of land, as 1 *ḳablu* (*iṣu*) *šašûgi*, K. 2017
ḳab-lu, 360, 4 (as boundary); 778, 8, 10, 12, 14; 774, 7, 8, 10, 12, 14
ḳab-li-e, 413, 4 (district); 399, R. 5, (district in Nineveh)
ḳab-la-te, 774, 5; 778, 6
isu MUKUB-MEŠ, 751, 3
ḳablu of Nineveh
The term *ḳablu*, originally 'middle,' then clearly 'waist.' In the case of *ḳabal âli* Del. *H. W. B.* p. 579b, seems inclined to take it as meaning the central portion of the city as in London we speak of 'The City.' But there seems to have been another meaning: on K. 2017 among other estates we find 1 *ḳablu* of (*eṣu*) *šašugi*, we read in our documents of the *ḳabal âli* of Ninûa in Nos. 190, 6 and 643, R. 3: of *ḳabal âl Aššur* in No. 58, and less definitely of *âl ḳabal âli* in No. 232, or *ḳabal âli* in Nos. 61, 77, 242, 425. As however these do little more than establish the fact that a quarter of Nineveh existed, known separately as *Ḳabal âli*, and ruled by a *šakintu*; and further that there was a district of Aššur also known as *ḳablu*. We find that fields were situated in the *ḳab-li-e* in Nos. 399 and 413. So far the expression might indicate the inside of the city or its skirts. In No. 360, a garden planted with *iṣu belit* is situated in the city Urulli, next the *atru*, next the *ḳablu* next the road to Kipšuna, next the road to the *mušebi* and next another garden. K. 1004 enumerates the *ḳablâti* of a number of cities committed to the charge of Kiṣir ..., 'which the king gave him.' Very unfortunately the tablet is very defective, only a few lines being complete. We read *I ḳablu šá âl Kar-mê*, *Iḳablu šá âl NU-IS-SAR*, *ina A-ḲAR âl Ir...*, *...ḳablu šá âl Du...*, *...A-ḲAR âl Ru-sa...*, *...ḳablu šâ na-ḫal...*, *ina A-ḲAR âli...*, *...ḳablu šá âl A...* Here it is clear that *ḳablu* cannot mean the 'centre' of a city: the *ḳablu ša naḫal(li)*, must be some area on the side of the stream. Further the *ḳablu* lies in the *A-ḲAR* or closely adjoining fields of the city. A city extended beyond its walls, a garden situated outside them was rightly described as in the city, as long as it lay within the *ugaru*. This corresponded to the [common land?] of the mediaeval towns in England. Hence a *ḳablu* was certainly not the 'City'; but lay in the outskirts. The 'waist' of a town would easily come to mean that. The question still re-

ḳabâlu (contd)
mains, what exactly was implied by *ḳablu* beyond 'the outskirt': was it enclosed with a fence, or mere open field? I imagine that the *ḳablu* of Nineveh over which the *šakintu* ruled was certainly a suburb, and densely populated in all probability. It lay outside the walls of Nineveh proper: and was important enough to be itself called a city, *âlu*. I am under the impression that all the places named on K. 1004 lay close to Nineveh. Kar-mê probably was the Water-Dam. The city of 'the cultivators,' was another suburb as we know from No. 413. Hence I am inclined to venture the rendering *ḳablu*, 'suburb'
ḳabal Ninûa, 950, 3
**ḳablu*, 'battle'
in phrase *ḳablu u taḫâzu*
MURUB, 650, 21

ḳabâru
i-ḳab-bi-ru, 646, R. 22; 647, R. 22
ḳibiru, in phrase *ina lâ ḳibiri*; or *ana ḳibiri*
ki-bi-ri, 646, R. 31; (647, R. 31); 941, III. 9
naḳbiru
naḳ-bi-ri, 646, R. 27; 647, R. 27
ḳaburu, 'grave'
ḳa-bu-ri, 321, 7
ḳa-biru, *a* 'pot'
ḳa-bir, 942, 3

ḳadutu, *ḳa-du-tu*, in *aklu ḳadutu*, see under *aklu*, always *BAR I ḲA*
[*GAR*, Br. No. 11943], *ḳa-du-tu*, 1003, 8; 1004, R. 2; 1006, R. 4; 1012, R. 7; 1030, R. 8, 10; 1021, R. 4; 1019, R. 14; 1013, R. 7
ḳa-du-tu, 1005, R. 10; 1010, R. 14; 1015, R. 9; *ša-meš gi-ni e*, 1019, 12
Das Getreide gives *Biersatz*, dregs? restored 1037, 8; 1026, 5

ḲA, 1077, I. 3 (I), bis I. 15 (I), 19 (IV), 20 (II), 29 (VII), 30 (I), 31 (VIII), II. 8 (I), 9 (I), 13 (I), VII. 9 (I), 10 (I), 12 (I), 14 ($\frac{1}{30}$), 18 (VII), 20 (R. 172), 22 (II), 23 (II) bis, VIII. 12, 19 (II), 26 (VIII), 27 (VI); 757, 3 (V), 5 (V), 8 (III)

ḲA (contd)
bis (V), 10 (II), 11 (II); 962, III. 3, R. 3 ($2\frac{1}{2}$); 964, R. I. 10; 979, R. 1 (II); 1061, 1 (VI), fr. II. 3 (VII); 1082, 2 (III. $\frac{1}{4}$?); F. 1003, 8 (bis), R. 13 (III), 14 (II); 1004, R. 1 (III), 2 (II); 1005, R. 10 (bis II), 11; 1010, R. 13 (III), 14 (II bis); 1012, 4 (III), 5 (II), 6 (II); 1013, R. 6 (I), 7 (I), (III), 11 (IV), 12 (V); 1015, R. 9 (I); 1019, R. 11, 12, 13; 1023, 9 (III), 10 (I), 11 (I), 12 (I); 1024, B.E. 2 (VII); 1030, R. 7 (III), 8 (III), 9 (II); 1032, R. 3 (II), 5 (II); 1037, 7; 1055, 1 (bis); 1058, 4 (IV); 1009, 1 (II ?); 1015, R. 8 (III); 1028, B.E. 1 (VII); 1129, 2 (I)
PA-a-a, 982, I. 4
III ḲA-A-A, 1082, 2
I ḲA-A-KU, 1077, I. 18, *i.e.* in one *ḲA* lots, VII. 12
I ḲA-A-A, 1077, I. 30, VII. 19
$\frac{1}{2}$ *ḲA-A-A*, 1077, I. 32; VII. 21; 1058, 1, R. 2; 1082, R. 1, 2, 3, 4
BAR I ḲA = VII ḲA ?, F. 1003, 8 bis; 1004, 11, 12; 1005, 10, 11; 1006, R. 3, 4; 1007, 10 B.E. 1; 1010, 10 (bis), R. 5; 1011, 6, 7; 1012, 7, 8; 1013, 13, 14, R. 5; 1015, 5, 6, R. 9; 1017, 1; 1018, 8, R. 9; 1019, 12, 13; 1021, R. 3, 4; 1022, R. 6 (?); 1027, 6; 1029, 5; 1030, 10, 11
IV-a-a, 944, R. II. 1
III-a-a, 944, R. III. 3
a-a-tu, 944, R. III. 4
IV BAR-a-a, 982, R. I. 1
V BAR-a-a, 982, R. II. 4
šá 2 imer-a-a, 963, 4
šá 1 BAR (=7 *sât*) *a-a*, 963, 7
šá BAR (1 *sât*)*-a-a*, 964, 4
AŠ-a-a, 964, R. 4
‖*-ku*, singular *ḲA-KU*, holding a *ḳa*, 964, 9

ḳêmu, *ZID-DA* 'corn,' 'meal'
ZID-DA, 1036, I. 5, IV. 2
ZID-DA-MEŠ, 1095, 6
ZID-ZUN, 1023, 3
ZID-ḪE-ra-a-te, 1023, 4; but cp. *birratu*

ḳânu
ḳa-ni, 91, B.E. 2; 391, 3; 1168, 6; 903, 5
ḳa-an-ni, 331, 6; 392, 3; 910, R. 4 (*ḳa-an*)
ḳan-ni, 472, 10
ḳêpu, § 127
Ideogram *NI-GAB*, but see [ ]
Ideogram *TIL-LA-GID-DA*, cf. 87, 6, with 88, R. 1; IV. R. 33, +K. 114
ḳi-e-pu, 461, R. 1; 87, 6; 865, 4; 992, 6
ḳi-e-pi, 17, 2; 1023, 7
ḳi-pu, 363, R. 7
TIL-GID-DA, 88, R. 1
ḳi-i-pi, *Nbd.* 662, 15
amêlu TIL-LA-GID-DA, *Nbd.* 637, 8
amêlu TIL-LA-MEŠ, *Nbd.* 102
amêlu TUL-LA, *Nbd.* var. 102
amêlu ša pâni iṣu GID-DA, perhaps =*ḳêpu*
amêlu NI-GAB, 9, R. 4; 50, 8, 9, 10; 58, R. 8; 218, R. 4; 230, R. 6; 232, R. 11; 248, R. 13; 241, R. 9; 244, R. 16; 255, R. 11, 12, 13, 14, 15, 16; 256, R. 4; 308, R. 14; 318, R. 11; 344, R. 1; 363, R. 3, 8; 367, 4; 425, R. 17, 18; 443, R. 14; 450, R. 4; 477, R. 8; 618, R. 6, 10; 675, 9; 711, R. 6, 10; 860, I. 17, IV. 5; 65, 6
amêlu NI-GAB-MEŠ, 460, R. 7
rab ḳêpu, § 128
rab ḳi-pu, 266, R. 6
rab NI-GAB, 115, R.E. 1; 266, R. 8; 284, R. 5, 9; 450, R. 1; 453, R. 12; 537, R. 4, 8; (116, R. 11)
rab NI-GAB-MEŠ, 150, R. 6; 241, R. 8; 372, R. 11; 386, R. 7; 425, R. 14; 470, R. 17; 599, R. 4
ḳîpânu, *A. D. B.* often
ḳâtu, *ŠÚ*, 'hand,' 702, R. 1
Dual, *ŠÚ-2*, *ḳâtâ*
In phrase *ina ḳâtâ*, 'in the hands of'
ÁŠ ŠÚ-2, 98, 3; 105, 9, B.E. 1; 812, 1, 3, 7, R. 6, 8; 471, 13; 762, 3; 592, R. 3; 812, 1, 3, 7, R. 6, 8
mâr ḳâtâ, 840, 4?
am mâr ḳâtâ, 857, II. 25
ḳâtu (contd)
ŠÚ-2 MEŠ ḳâtâti abulli, 917, I. 16, 'doors,' 'leaves'?
ḳâtâ with same sense
ŠÚ-2, 129, 2; 646, R. 25; 647, R. 25; 702, 4; 703, 2; 1026, 6; 852, I. 3; 877, 4, 8, B.E. 1, R.; 1006, R. 6; 1010, R. 16; 1018, R. 16; 1021, R. 7, 8; 1024, R. 16; 1030, R. 11; 1005, R.E. 1; 1009, R. 2; 1012, R. 9; 1019, R. 15; 998, R. 2; 1002, R. 2, 3, 4; 1072, R. 2, 6; 1092, R. 3; 1083, II. 11; 1046, R. 7; 754, 9; 762, 3; K. 771; 1083, II. 11; 925, 7; 1046, I. 2; 754, 9, 12; 947, 1, 2, 3, 4, 5, 7, 8, 9, R. 7, restored 8, 9; 1077, VII. 17; 1013, R. 14; 1026, 6; 989, 14; 993, III. 27, IV. 28
ša ḳâtâ, with same sense
ŠÁ ŠÚ-2, 130, 4; 152, 3; 160, 4; 307, 3; 1030, R. 11; 988, 6; 852, I. 4 (agents?); 124, 7; 988, 6
rab ŠU II-MEŠ-ti, 680, R. 6
F. *ina ḳâtâ*, 'from,' 'per,' 1009, R. 2
ḳaku, epithet of *dudu*
ḳa-ku, 964, R. 9
ḳulu, Sarg. VIII. 363; *ḳu-ul-lí* (*êri*) *ḳu-ul-lu*, *V.S.* VI. 61, l. 6, Camb. 45, ll. 7. 10; Peiser, *B.V.* p. 28, Th. Dangin, note 4; feuille of metal
iṣu ḳu-li, 693, 1
ḳu-lu, *abnê kûru*, 1040, R. 3
ḳu-lu, *IM-MEŠ ḫurâṣi*, 933, 10
ḳu-lu, *abnê*, 933, 11
ḳu-lu, 933, R. 1, 3
ḳu-lu, *iṣu û-zu niḫsu ḫurâṣi*, 939, R. 3
ḳu-li TIN-KIT, 812, R. 8
ḳu-li ṬU-DI kaspi, 939, R. 10 (11, alone)
ḳu-li, restored, 935, 11; 1079, R. 3
I **ḳalû**, *UŠ-KU*
UŠ-KU MEŠ, 851, II. 7
II **ḳalû**, *SA-A*
šê SA-A=ḳalû, 'roasted corn,' *B.K.* *B.R.* p. 183; 960, I. 17, II. 13, III. 8, 14, IV. 8; 961, 3, 12, R. 2, 11
SA ŠI-2, 977, II. 8
aḳ-ti-li, 1042, 11
ḳalâte, § 126
amêlu ša eli ḳa-la-te, 618, R. 9

ḳallu, a 'slave,' see under *râbu amêlu rab ḳal-li-e*, 328, R. 10
ḳundu, *ḳu-un-di*, ideogram (?) *eri ḫurâṣi*, 978, II. 9
ḳanû
GI-DUG-GA, *ḳanû ṭâbu*, 1042, 9; 1074, 12
ḳanû
u-ḳa-nu, 680, R. 8
ḳinnu, 'clan'
ḳin-ni šá, 889, 4, 9, 15, R. 3, 8
ḳi-in-ni bîti, 891, 10, R. 3
ḳin-ni-su, 910, R. 9
ḳanâḳu
aḳ-nu-uḳ, 646, 24; 647, 24
iḳ-nu-uḳ, 650, R. 7; 1250, 3 (-ma)
ḳunukku, *TAK-ŠID*, 6, 1, 2; 8, 1; 20, 1; 25, 1; 26, 1; 31, 1; 35, 1; (36, 1); 41, 1; 48, 1, 2; 51, 1
(*TAK*)-*ŠID*, 475, 1
ḳunuḳ šarrûtišu, 650, R. 6
in phrase *kûm ḳumiḳḳišu* etc. 179, 1; 180, 1; 181, 1; 199, 1; 326, 1; 240, 1; 244, 1; 286, 1; 332, 1; 353, 1; 365, 1; 375, 1; 382, 1; 391, 1; 392, 1; 395, 1; 416, 1; 427, 1; 473, 1; 511, 1; 528, 1; 809, R. 7
TAK-ŠID-MEŠ, 415, 1
ḳapiru, 1 *ḳa-pi-ru ḪA-MEŠ*, 890, 2
ḳi-su (or **kinsu**) epithet of *ṣênu*, 1104, R. 5, cf. *Zim. B.K.B.R.*
ḳapsu, § 506 Winckler, Forsch. II. 310, *Bezirk*; I think 'market place': see lexicons: cf. *ḳaba-su-te*, 860, I. 16
ḳapsu êḳalli, Behrens A.B.B. *immere**
ḳap-si, 102, 4; 361, 2; *H.A.B.L.* (175) K. 614, R. 4; p. 368, Bu. 89-4-26, 160
ḳa-ap-si, 812, 2, 5, 8, B.E. 1, R. 3
ḳap-su, K. 687, 8, *ištên LU ḳapsu ša N.*
ḳap-si bât Ašur (*H.A.B.L.* p. 601) K. 677, 10
ḳaputu, a 'pot' of *ḫidi angabše*; see *burkil*, *ṣirdu*
ḳa-pu-tu, 1003, 12, 13, 14, 15, (16?) 1028, 5, (6), restores from *karpat ḲA...*, 1027, R. 4, 5
ḳa-ZAK, 964, 11; for 'wash-house,' *bît ŠU-NAG*, 977, II. 4
ḳa-ZAK, *kaspi*, 941, II. 5
ḳuppu
ḳu-up-pa-ti, 812, B.E. 1
ḳa-ZAK, 1003, R. 8 bis, 9 bis; 1007, R. 9; 1009, 5, B.E. 1 (?), R. 7, 8, 9, 16; 1011, R. 6, 7, 8; 1013, R. 1, 2, 3, 4; 1015, R. 3, 4, 5, 6; 1016, R. 2, 3; 1017, 4, 5 bis, 6, R. 7. 8 bis, 9; 1018, 14, 15, 16, B.E. 1, R. 12; 1019, R. 6 bis, 7, 8; 1022, 4, 5 (?), 6, R. 9, 10; 1024, R. 8, 9 bis, 10; 1028, R. 5, 6; 1005, R. 2, 3, 4, 5; 942, 3 (?)
ḲA-GAM, 1029, R. 4, 5, 6 (?); 1031, 4, 5, B.E. 1, 2; 1037, 4, 5; 1055, 2; 1126, 2
ḳapru, *rab ḳap-ri* or *ḳatri*, 1179, R. 6
ḳaṣâru
iḳ-su-ru, 646, 17; 647, 17; 650, 16
ki-ṣir, *ḳanê ša lâ kiṣir*, 498, 8
kiṣru, a place
kiṣir eššu, 953, II. 4; 1083, II. 14; 854, 10; 950, 4; 853, 5
ḳi-ṣir, 64, R. 15 in place of *tarṣi*
ḳi-ṣir, Zêrûti, 1047, 5
ḳi-sir, *šarri*, a title?, 21 (?), R.E. 1, (251, R. 2?); 276, R. 5, 6, 7, 8; § 167
amêl râb ḳi-sir = 'collector,' § 167, 59, R. 3; 70, 1; 115, R. 7, 9; 127, R. 2; 128, B.E. 1; 151, 3, R. 6; 164, R. 1; 207, 6; 211, 8, R. 12; 230, R. 4; 233, 8; 235, 6, R. 9, 10, L.E. 1; 236, R. 7; 246, 2; 252, 3; 268, R. 4; 273, R. 2; 276, R. 4, 5, 6, 7, 8; 284, R. 4; 308, R. 8; 312, 5, R. 7; 318, 8, R. 6; 325, R. 6, 18, 19; 327, R. 9; 344, R. 5; 345, R.E. 1; 349, 9, R. 8; 352, R. 6; 358, R. 5, 6; 360, 8; 361, 6, R. 9, 10, 17; 364, R. 7; 372, R. 9; 377, R. 2; 378, R. 9; 414, R. 13, 25, 26, 27, 28, 29; 425, R. 13; 427, R. 9; 428, R. 9; 446, 11; 453, R. 13; 460, R. 6, 8; 470, 5, R. 20; 477, R. 5; 498, 4; 494, 7; 509, R. 1; 537, R. 3; 594, R. 6; 608, R. 1, 3, 7; 612, R. 4, 5; 616, 12; 618, R. 11; 621, R. 2, 17; 623, R. 10, 17; 625, R. 8; 627, R. 3, 5; 650, R. 5; 675, R. 9, 19; 706, R. 1; 762, 1; 815, VII. 24, 30, VIII. 5

ḳaṣâru (contd)
named, 127, R. 3; 151, R. 7; 230, R. 5; 235, R. 11, 12, 13, 14, 15, 16, 17; 268, R. 5; 309, R. 2 (?); 312, R. 8; 318, R. 7, 8; 325, R. 7, 8, 20, R.E. 1, 2; 327, R. 10, 11; 344, R. 6; 349, R. 9, 10, 11; 352, R. 7 (?); 361, R. 11, 12, 13, 14, 15; 364, R. 8; 428, R. 10; 470, 6, 7, R. 21; 621, R. 14, 15; 623, R. 18, R.E. 1; 675, R. 20, 21; 866, 2
ràb ki-ṣir, 1040, 5, 7; 1041, 4; 838, 1; 840, 1. 6
rab kiṣir MEŠ, 1036. III. 19 *ša êkalli*
rab kiṣir MEŠ, 834, 2, *apil šarri*
N.B. *KA-SAR=ki-ṣir*; cf. No. 115 with No. 116
ràb KA-SAR=ràb ḳâṣir, 699, 3
amel ka-ṣir, 953, II. 13, his house?
amel ràb ki-ṣir, 850, 5, 6, 8
men bearing title of *ràb kiṣir*, 857, 1. 32, Ištar-nâ'id of *ummi šarri*, II. 31, Salamanu ditto
ràb kiṣir, 857, 1. 37, Išdi-Nêrgal of *ràb šaḳ*, II. 7, *sa-maš-e* ditto II. 10, Hanunu *ditto* IV. 1... *ditto*, II. 27, Nabû-šar-uṣur of *rab šaḳ*
ràb kiṣir, 857, 1. 38, Selim ilu of *mar-šarri*, II. 21, Šamaš... ditto.
ràb kiṣir, 857, III. 23..., IV. 4, Nabû-daian, IV. 13, Mardî
ràb kiṣir, *mâr šarri*, III. 38, Du-ani-Ištar, IV. 7, Ardi-Nabû, IV. 9, Nabû-šar-uṣur, IV. 12, ubbuku, II. 52, Aḫi-dûri
ràb kiṣir, *rab šaḳ*, IV. 11, Marduk-erba, 860, III. 3
ràb kiṣir, *ummi šarri*, 860, II. 25, his *šanû* Šalmu-Bêl
ràb kiṣir, *mâr šarri* Nabû šaruṣur, 860, III. 18
ràb kiṣir, ... *aḫê*, 866, 2
amêlu ka-ṣir, 58, R. 6; 258, 4; 328, R. 7, 8; 953, II. 13, III. 21, V. 7; 835, 7; 906, 5, R. 7; 953, II. 13, III. 21, his house, V. 7
amêlu rab ka-ṣir, 1040, 5; 602, R. 7; 627, R. 1
amêlu ki-ṣir, 276, R. 5, 6, 7, 8; 21, R.E. 1; 251, R. 2; 446, B.E. 3
amêlu ràb kiṣir, § 167

ḳaṣâru (contd)
ki-ṣir, 59, R. 3; 70, 1; 115, R. 7, 9; 127, R. 2; 128, B.E. 1; 151, 3, R. 6
ràb ki-ṣir, 815, II. 8, VII. 28; 831, R. 3; 833, 1. 2
(*amel ràb ki-*) *ṣir*, 833, 1. 6; 931, 5
In S_2 as litigant, 498, 4; 509, R. 1; 446, B.E. 3; 164, R. 1; 833, 2, 6; 860, 1. 7, III. 18; 866, 2; 900, 1. 6; 840, 1. 6; 850, 5, 6, 8; 838, 1; 837, 1; 762, 1; 1040, 6; 971, II. 2; 1041, 4
amêlu rab ki- (*ṣir*), 14, R. 2; 473, R. 10; 621, R. 13
amêlu rab ṣir-ki, 308, 6
(*amêlu rab*) *ki-ṣir*, 608, 1
amêlu NAM ki-ṣir, 694, R. 3
(*amêlu rab*) *ki-ṣir-MEŠ*, 815, 1. 7; 834, 2; 498, 4; 1036, III. 19
šanû of *rab kiṣir*, 815, 1. 7 (?)
KASAR=ḳiṣru, cp. 115 with 116
amêlu rab KA-SAR, 284, R. 1; 699, 3; (116, R. 9, 10)
amêlu rab kiṣir of *rab nâdin aklê*, 618, R. 11
amêlu rab kiṣir of *mutîr pâti*, 470, R. 20; 837, 1
amêlu rab kiṣir of Queen, 594, R. 6; 860, 1. 7
amêlu rab kiṣir of Crown Prince, 860, III. 18
amêlu rab kiṣir of Palace, 1036, III. 19
The *kiṣir šarrûti*, cf. *ardi šarrûti* and *amat šarrûti*
ki-ṣir X, 1047, 5
the men were *ṣâbê šarrûti*, *H.A.B.L.* p. 253, K. 525, 18
kiṣirtu
ki-ṣir-tu, 50, 1; 51, 1; 52, 1

ḳaḳḳadu, *SAG*, 'head'
(1) literally, head of animal, as a joint of meat, etc.
UZUN SAG-du, *šêr ḳaḳḳadu*, 1077, VII. 28
SAG-su=ḳaḳḳad-su, 646, R. 30; 647, R. 30
head of object, 938, IV. 8; 939, R. 6
See 1186, 1; 1187, 2, 4; 1209, 2; 1246, 2; 932, R. 3; 938, IV. 8, 10; 1077, VII. 28

ḳaḳḳadu (contd)
(2) full amount, 'capital'
in phrase *kaspu ana ḳaḳḳadišu iddan* (or *iškun*)
SAG-du, 8, 5; 13, 7; 33, 5; 35, 5; 45, B.E. 1; 65, 4; 133, 4; 148, B.E. 1
in phrase *ḳaḳḳadu kaspi*, full amount, without rebate (or corn, etc.)
SAG-DU, 20, 1; 31, 2; 32, 1; 78, 1 (?); 34, 1; 35, 3; 36, 2; 38, 1; 39, 1; 42, 1; 43, 1; 52, 1; 58, 1; 65, 1; 78, 1 (?); 83, R. 2; 103, 1; 140, 1; 141, 1; 51, 2; 126, 4; 1076, I. 13; 629, 15; 1076, I. 13
SAG-DU='sum,' 162, 1
ina ḳaḳḳadi
(3) *SAG-DU*, perhaps some ornament, work of art
SAG-DU arme, 1041, R. 3
SAG-DU mesu kikrûte, 1041, R. 4
SAG-DU amêlu RID, 1041, R. 9
(4) in phrase *ina SAG-DU AN-BIL*, *ša arḫi*, i.e. *ina ḳaḳḳadi ilu ešši ša arḫi*, at the first appearance of the new moon
SAG-DU, 53, 3; 57, 5; 105, 5; K. 464
SAG-DA-at=*ḳaḳḳadat* (?), 939, R. 6

ḳaḳullu
ḳaḳ-kul of *GIŠ-MA-MEŠ*, 942, 2
rab ḳa-ḳu-lat, 1077, VIII. 5, 16

ḳaḳḳaru
bye form *ḳaḳḳiru*, called *eḳlu šuatu*, 350, 11; *bîtu ḳ* in 357, 5
ḳaḳ-ki-ri, 350, 3; 352, 4; 353, 3; 354, 7, R. 5; 355, 4; 356, 4; 357, 5; 434, R. 7; 443, 11; 355, 6
ḳaḳ-kir-ri, 352, 6
ḳaḳ-kir, 351, 3, 5; 356, 10; 358, 4
ḳaḳ-kír, 90, 7 (?)
ḳaḳ-ḳa-(*ru*), 496, 4; so *B.A.S.*

ḳarâbu
kurubu in Old Bab. 'to bring before the judge'
iḳ-ri-bu-u-ni, 93, 4
iḳ-tar-bu, 160, 8; 163, B.E. 2
uḳ-tar-ri-ib, 161, 4
amêlu kâribu birti
amêlu ḳa-ri-bu, 469, R. 10
amêlu kurbu, among litigants in S_2, §154, §204; 418, R. 6. f.; 419, R. 6

ḳarâbu (contd)
amêlu kur-bu, 11, R. 5; 34, R. 4; 423, B.E. 4; 429, R. 11; 446, R. 1; 691, R. 10; 471, R. 3; 252, 11
amêlu kur-ub(-*šu*), 244, 11; 223, 9; 422, R. 4; 498, 3
amêlu kur-ub šen-nu, of sellers, 1242, 15
kirbu
ḳi-rib, 640, 6; 641, 2, 8; 646, 10, R. 20, 29; 647, 16, R. 29; 809, 18
(*ḳi*)-*rib*, 647, R. 20
ḳir-bi-is-su, 809, 8

ḳarâdu
ḳar-du, epithet of Ninip, 641, 6

ḳi-ú-ri, *eri*, 'basins,' Sarg. VIII. 362, 396; ‖Prism B. 42; Thureau-Dangin reads after King *ki-ùr*; but which sign is that? Cf. 964, R. 12

ḳarû
ḳa-ri-ia-ti, 680, 8

ḳaruḫu
ḳa-ru-ḫi, 909, R. 1

ḳarnu
ša ḳar-ni, a wooden object?, 1059, 10

ḳirsu
ḳi-ir-su, 912, R. 9 (?)
ḳi-ni-su (?) *[ ]
ḳi-ir-si, 1039, II. 3

ḳašû
2 *NIG-BA-MEŠ*, 930, R. III. 16=*kištu*
amêlu ḳa-ši-i, §203; 215, R. 7

ḳaštu, *GIŠ-BAN*, 'bow'
literally a 'weapon'
GIŠ-BAN êri
GIŠ-BAN GU-LA, 310, R. 5
GIŠ-BAN MEŠ, 693, R. 2; 819, II. 7; 947, 12; 978, II. 7
amêlu GIŠ-BAN, archer, §125
GIŠ-BAN alone, 815, VI. 19 (XVII), 21; 815, VII. 5; 856, 2; 1040, R. 1; 815, II. 6; 855, R. II. 13 (restored)
literally, *sartu ḳâtâ*, 'blemish in the hands,' 307, R. 13
šá ḳâtâ, 877, 4, 8, B.E. 1
denoting agency
amêlê ḳâtâ-šu, his agents, 246, R. 3, in S_2 as litigant
bêl ḳâtâ(*te*) *ša šarri*, 94, B.E. 1
umman ḳâtâ šarri, 1046, I. 2

ḳaštu (contd)
bêl ḳâtâte, 1165, 6, of N.
.....ḳâtâ šarri, 849, I. 10
ḳâtâte seems to be a plural of *ḳâtâ* perhaps seen in *ŠÚ-2-su*, *ḳâtâ-su* for *ḳâtât-šu*, but perhaps *ŠÚ-2* was read *ḳât*, 91, R. 3; contrast *ŠÚ-2-šu*, *ḳâtâ-šu*, in 592, R. 3; 619, R. 4
rab ḳâtâti, *rab ŠU-2-MEŠ-ti*, 680, R. 6; see § 187 and 208
a-na ḳât (*ŠÚ...*), 1061, R. 1
ḳatate in Babylonian contracts seems to be a sub-division of the shekel, *B.A.S.* III. p. 394
ḳâtâte seem to be something like 'doors'
3 *ŠÚ-2-MEŠ šá abulli*, 917, II. 16
bît ḳâtâte, 'workshop' (?)
bîtu ŠÚ-2-MEŠ, 341, 4; 342, 3; (326, 6?)

ḳatnu, a grand robe
ḳa-at-nu, 679, 3, of *ilu*...
ḳa-tu-nu, 953, V. 13
ina ḫarrân ḳatnu, *ḳa-at-ni*, 382, 6

ḳatinnu, *Muss-Arnolt*, p. 940, § 128
amêlu ḳa-tin-ni, *H.A.B.L.* p. 66, K. 185, 11
amêlu ḳa-tin, 741, 29; 742, R. 37; 748, 8; 757, 4 (60); II. R. 31, No. 5, III. 9
amêlu rab ḳa-tin-nu, 1077, I. 21

I rabû, root for the numerals, 'four' and its derivatives
arba'
TAB-TAB-MEŠ, 1094, I. 2, 6
irbittu
TAB-TAB-tim, 646, 1; 709, 2; 647, 2
rebû, 'fourth' in order
4 *ḪU-SI-NI-šu*, *rebû rakabîšu*, 284, R. 7, next the *šalšu rakabîšu*, § 157
4 *ḪU-SI-NI-šú*, *rebû rakabîšu*, 537, R. 6, in both cases title of Nabû-balaṭsú-iḳbi
rebûtu, 'fourth part,' 'one fourth'
4-*tu*, 623, R. 5; 779, 6, 7; 806, L.E. 3
4-*tú*, 1036, V. 3
4-*tu ina libbi* 3 = ¾, 779, 1, 7
In the interests, 'one quarter of it' is represented by
ŠA (=4)-*ut-ti-šu*, 1, B.E. 1; 2, 5; 3, 5; 4, 6; 10, 7; 13, B.E. 1; 21, 4;

I rabû (contd)
26, 5; 42, 6; 44, B.E. 2; 45, R. 1
-*tú*, 1192, 5
ŠA (=4)-*ut-šu*, 7, 5; 8, 6; 11, B.E. 1; 20, 3; 22, B.E. 1; 23, 6; 24, 6; 48, R. 2; 49, B.E. 2; 52, 5; 80, B.E. 2; 87, 4; 88, 7; 1245, 9
ŠA (=4)-*ti-šu*, 35, 6; 38, B.E. 1; 39, 6; 171, B.E. 2
ṢA (=4)-*ut-šu*, 19, 4
ṢA (=4)-*ti-šu*, 12, R. 5
ṢA-us-su, 1077, VIII. 24
TAB-TAB-ut-šu, 9, 5; 14, 2
4 (?) *út-šu*, 1161, 5
The reading can only be *rebutu* or *šu* would become -*su*, or *rebâtu*
4-*tu* is used as = ¼ shekel, 1246, 1

II rabû, *GAL*, 'also *MAT*,' 'to be' or 'become great,' *P.S.B.A.* 1896, p. 256
irabbi, of money, 'it shall increase,' (for this *iddan*, 45, R. 2; *eṣip*, 53, 4)
i-ra-ab-bi, 55, B.E. 1
i-rab-bi, 5, B.E. 1; 9, 6; 12, R. 5; 19, 4; 20, 4; 34, 4; 35, 6; 38, B.E. 2; 41, 7; 43, R. 2; 47, 6; 50, 5; 51, 4; 78, 4; 113, B.E. 1; 117, L.E. 2; 127, 6; 149, 6; 1192, 6; 1209, 5
i-ra-bi, 6, R. 1; 115, 9
i-ra-(*bi*), 18, 6
GAL-bi, 1, R. 1; 2, 5; 3, 5; 4, 6; 7, 5; 8, 6; 11, B.E. 2; 14, 2; 15, 7; 22, B.E. 1; 23, 6; 24, B.E. 1; 27, 5; 28, 5; 32, 5, 6; 33, R. 1; 39, 6; 42, 6; 44, B.E. 2; 48, R. 2; 49, B.E. 2; 56, 3; 57, B.E. 2; 1160, 5; 1186, 6; 1187, 5; 1245, 9
i-GAL-bi, 26, 5; 147, B.E. 1
i-GAL-(*bi*), 80, B.E. 2
GAL-bi-u = *irabbiu*, 31, 6 (plu.)
GAL-u = *irabbiu*, 29, 4, (plu.) 1190, 4
i-rab-bi-u, 40, R. 1
i-rab-be-u, 1246, R. 4
GAL, 16, R. 1; 21, 4; 152, R. 2; 13, B.E. 1; 1191, R. 2
GAL-E = 148, R. 3
e-ra-bi, 87, 4
e-rab-bi, 88, 7
(-*irab*) *bi*, 40, B.E. 1
i-(*rabbi*), 65, 8; 171, B.E. 2
GAL-(*bi*), 1161, 5

II rabû (contd)
tar-rab-bi, 129, 7; 131, 6
ta-rab-bi, 132, R. 2
ir-bu-ú, 647, 16, (648, 19)
ú-rab-ba-an-ni, 649, 5
ú-ra-ba, 103, R. 3
ú-rab-ba, 235, R. 8
mu-šar-bu-u, 809, 29
rabû, 'great'
GAL=rabû, 646, 1
GAL-E=rabû, 657, R. 4
'eldest'
GAL-u, 310, R. 7
For title *rabû*, see below
rabîtu, 'great,' 'eldest'
GAL-tú, 474, R. 5; 641, 1, R. 2
GAL-te, 436, R. 8
ra-bi-tu, 310, R. 8
rubû, 'increase,' 'interest'
usually in phrase, *adi rubêšu*, or *kûm rubê*
ru-bi-e, 30, 4; 98, R. 2; 66, R. 7; 83, 4; 85, 7; 81, 5; 780, 4; 1193, 8
ru-bi, 101, R. 3; 113, 2
EN=adi MAT=rubê-šu, of money, 1245, R. 3
rubû NUN-u, *NUN-ú*
NUN, 646, R. 32, 35; 647, R. 32, 35; 649, R. ; 652, R. 9; 809, R. 16; 953, V. 7
NUN-Ú, 651, R. 9; 657, R. 6
(*NUN*)*-ú*, 658, 9
murabbânu, § 195='tutor' (?) cf. *murabbi* in Code of the 1st dynasty, etc.
amêlu mu-ra-ba-nu ša mâr šarri, 238, R. 4; 239, 16; 240, R. 5; 427, R. 7; 1248, R. 5
amêlu mu-ri-ba-nu, 324, R. 15
amêlu rabû, as a title, 'magnate,' 'great man,' § 215
amêlê GAL-MEŠ, *rabûte*, 609, R. ; 850, 7; 860, IV. 17; 953, V. 21
[*DÎM* Br. No. 1165] *MEŠ=rabûte*, 1083, VII. 3
As part of title, chief of the class given by second part of title, which however is not always found separate; read *rab*, and
rab amêl..., 980, III. 4
rab aba see *aba*
rab alâni see *âlu*

II rabû (contd)
rab âsû see *âsû*
rab ašlaku see *ašlaku*
rab BI-LUL see *BI-LUL*, 1176, 6; 1010, 2, 6
rab bîti see *bîtu*, (or *rab ekalli*, 1242, R. 11)
rab daialu see *daialu*
rab dišpi see *dišpu*
rab êkalli see *êkallu*
rab urâte see *uru*, 1189, R. 15
rab zammari see *zammaru*
rab irrišu see *irrišu*
rab išparu see *išparu*, 679, 5
rab KU-KA-SAR see *KU-KA-SAR*
rab MAŠ-MAŠ see *mašmašu*
rab mâti see *mâtu*
rab MU see *nuḫatimmu*, 1036, I. 11
rab SE-GAR see *nadânu*
rab puḳli see *puḳlu*
rab ḲAK-MEŠ see *šaḳu*
rab ḳatâti see *ḳatu*
rab ḳatin see *ḳatinnu*
rab ḳêpê see *ḳêpu*
rab KA-SAR see *KA-SAR*
rab ḫanšâ see *ḫamašu*, 680 L.H.E. 2
rab karmani
rab raḳûti see under *raḳû*
ràb rê'ê, 1104, V. 4
ràb rê'ê sênê, 857, III. 36.....Ašur
rab nikasi see *nakâsu*
rab ṣâbê see *ṣâbu*
rab ḳallê see *ḳallu*
rab ḳaḳulat see *ḳaḳullu*
rab DUK KUTATE, 1036, III. 26
ràb kari [*KAR*, Br. No. 7741], 952, R. III. 5
ràb narkabti MEŠ?, 953, II. 14
ràb NU..., 950, R. 1
ràb MEŠ, 951, R. IV. 5; 953, V. 21
and generally see second part of title.
rab once, Br. No. 4243, 680, R. 6
rab dandannê, § 131; read *kallape*; see Sargon VIII
amêlu GAL-DAN-DAN, 485, R. 5; 494, 10
rab ḪAR-BI, § 206
amêlu GAL ḪAR-BI, ša amêlu..., 1077, I. 7
amêlu GAL ḪAR-BI, ša amêlu rab BI-LUL, 160, 5

II rabû (contd)
amêlu GAL-kar, of Queen Mother, 860, III. 25
rab karmâni, § 134
amêlu GAL kar-ma-ni, 137, 3; 427, 2; 464, R. 9; 508, 2
rab kar-na-du, 646, R. 39
rab nikasi
rab ḳallê, § 207
amêlu GAL-ḳal-li-e, 328, R. 10
rab rabûte
amêlu GAL-GAL-MEŠ, 835, 6; 854, 6
rab šekisi, § 208; cp. *mušekis*
amêlu GAL še-ki-si, 25, R. 19; 647, 8; 854, 9
some doubtful titles commencing with *rabû*, *GAL* are :
GAL..., 387, R. 6; 435, 6; 448, 1; 928, III. 12; 1036, I. 28

rabâṣu
tarbaṣu
tar-ba-ṣu, 404, 4
TÙR, 324, 7; 326, 4; 335, 2

ragâmu
amêlu rag-gi-mu, 860, III. 20 (*ḳukî*)
amêlu targamânu
tar-gu-ma-nu, 865, 7

raggarag (?) 1068, 4, proper name (?)

radû
rid-u-ni, 439, 5
rid-du-u-ni, 360, 5
ir-ri-du-ú, 646, R. 2; 1250, 6
ir-rid-du-u, 650, R. 11; 1250
urta-ad-di, 930, III. 10; R. III. 19
rêdu, 'driver,' § 208
amêlu UŠ gammâlê, 196, 1; 243, 14
amêlu UŠ ḳâti, *H.A.B.L.* p. 81, K. 594, 10
amêlu RID sigurrite, 677, R. 8
ridûtu
ri-du-ti, 647, 11
bît ridute, *Ê-UŠ-u-te*, 970, II. 10

raddidu, see under 'clothes' [*A.D.D.* Vol. V.]

radâdu
ur-ta-ad-di (√*arâdu*?), 930, III. 10, R. III. 13
râdidu
rad-di-di, 682, 11; 953, V. 4; 957, 6

rê'u
rê'û SÍB, 'shepherd,' § 135
SIB, *rê'û*, 54, R. 1; 164, 5, R. 4; 386, R. 9
SIB (=*rê'û*) *sagullât*, 625, 10
SIB (=*rê'û*) *kênu*, 646, 1
SIB (=*rê'û*) *iṣṣurâte*, 58, R. 7
SIB (=*rê'û*) *enzâte*, K. 2017, *A.D.B.* p. 79
SIB-MEŠ, *rê'ê*, 164, 9; 762, 4; 834, 9; 903, 8
rab rê'ê (*SIB-MEŠ*), 1104, R. 4
rab rê'i ṣênê, 857, III. 36 ...Ašur

râbu
rêbitu
re-bit, 809, 7, 30
rabu, perhaps reading of *amêlu GAL*, read *ràb*
It is clear that *ḲAL* is often read *rab*, see under *rabû*
But in Babylonian Contracts Zehnpfund, *B.A.S.* I. p. 526, says *amêlu GAL* is to be completed *amêlu GAL-LA* and read *ḳallu*, 'servant,' 'companion'; so Delitzsch, *B.A.S.* I. 244 f.
Nbd. 10, 4, has *GAL-la-a*; K. 829, *GAL-lu-ú*; K. 54, 32b, *Z.A.* V. p. 159, gives in order *ḳallatu*, *ardu*, *amtu*, *ardu-amtu*
But in Assyrian there is a different use, see § 236
H.A.B.L. p. 49, *amêlê GAL-MEŠ*, includes *bêl pâḫâte*, *rab ḳarmâni*, etc.
H.A.B.L. p. 62, *amêlê GAL-MEŠ bît kâri*
Compare *H.A.B.L.* p. 118, K. 609, 6; *H.A.B.L.* p. 170, K. 619, R. 11
Hence *amêlu GAL* in Assyrian may be read *rabû*, plural *rabûte*
amelu GAL-MEŠ, 850, 7; 953, V. 21
rabu
(*SU ra*)*bu SIR*, 977, I. 12
SU ra-ba-ni SIR-MEŠ, 977, II. 13

rûṭu
2 *ru-u-ṭu*; see *A.D.B.* for further references
3 *ru-u-ṭu*, 316, 2; 310, 5
4 *ru-u-ṭu*, 311, 6; 313, 2
5 *ru-u-ṭu*

rûṭu (contd)
2 *ru-ṭu*, 314, 4
3 *ru-ṭu*, 312, 4; 315, 2
4 *ru-ṭu*
5 *ru-ṭu*, 317, 4
8 *ru-ṭu*, 1152, 7
ru-ṭi, 1099, 2, 3, 4, 9, 10, 11
ru-ú-ṭu, 783, 9, 10, 15, 16; K. 941, R. 11 (*H.A.B.L.* p. 614)
ú ru-ṭu, 756, 3, 4, 6

râmu, 'to be gracious to'
i-ri-mu-u-ni, 779, 10
ra-'-im, 646, 3; 647, 3
ú-ram-mu-ú, 695, R. 5
rêmu, 'a grant,' 'favour'
ri-e-mu, 646, R. 28; 647, R. 28
ri-mu, 661, 24

rêšu, *SAG*
literally 'head' of man
ri-ši-ia, 809, R. 9
figure of head, on coins, of Ištar of Arbela, §[366]
SAG-MEŠ=rêšê, 40, 1; 41, 3; 44, 2; 46, 1; 45, 1; 50, 1; 61, 1; 108, 1; 38, 2; 39, 2
'upper part,' of city, *etc.*
ina SAG Ninûa, 327, 7
SAG ali Kisiḫi, 410, R. 2
'beginning,' of time
ina SAG ša arḫi, 167, 2
'complete amount'
ina SAG II imere ŠE-PAT-MEŠ, 522, L.E. 1

râšu, 'to rejoice'
rîšâtu
ri-ša-at, 644, 7
(*SU*) *ra-ba-ni SIR-MEŠ*, 977, II. 13; ? cf. √ *rabû*

raḫû
ri-ḫu-u-ni, 779, 10
ri-e-ḫi, 929, R. 9
riḫtu
ri-iḫ-tu, 993, II. 13, 18, III. 24 restored
ri-ḫa-a-ti, 1021, R. 5
ri-ḫa-ti ša pân Ašur, 1012, R. 8
ri-ḫa-ti, 1012, R. 8; 1017, 8; 1030, R. 4
ri-ḫa-te, 1004, R. 4
ri-ḫa-a-ti, 1021, R. 6
UŠ-tu=riḫtu, 1077, I. 14
UŠ-te=riḫâte, 1077, I. 32

riḫiḳîtu, a vessel
ri-ḫi-ḳi-i-tu aššurîtu, 969, 7
ri-ḫi-ḳi-i-tu armeîtu, 969, 8

raṭâbu, *ŠIM* with inserted *ŠA*, § 220; see Zehnpfund, *B.A.S.* I. 535; 14, R. 1; 48, R.E. 1; 49, R.E. 1; 345, R. 3; 357, R. 7; 575, R. 12; 606, R. 3; 998, R. 2

rakâbu
râkibu, *rakbu*, a 'rider' in chariot, § 163
Ideogram *amêlu iṣu MAR*, 24, 5; 25, 2; 41, R. 1, 2; 78, 2; 128, 5; 151, R. 9; 174, R. 3; 177, L.E. 3; 200, R. 11, 12, 13; 207, R. 7, 8, 9, 10, 11, 12, 13; 261, R. 16; 277, R. 6; 308, R. 10, 12; 309, R. 5; 312, R. 9, 10; 420, R. 4, 5, 6; 425, 2; 435, L.E. 2; 438, R. 2, 4; 455, R. 7; 469, 18; 470, 8, 9, 10; 509, R. 2; 548, R. 8; 591, R. 4; 174, R. 13; 612, R. 15; 60, R. 4, 5; 185, R. 9, 10, 11; 354, B.E. 2; 421, 2, R. 11, 12, 13; 470, R. 23 (bis); 832, 11; 860, II. 13, 14, 15, 16, 17
rakkabu
amêlu MAR, 211, R.E. 2; 325, 2; 349, 10; 510, R. 4; 591, R. 4; 839, 6; 1167, R. 11
(*amêlu*) (*iṣu*) *MAR*, 838, 2; 1036, III. 15
rakbu rab kiṣir, 308, R. 12
rakbu rab mugi, 24, 5; 25, 2
rakbu ša turtâni, 261, R. 16
rakbu šarri, 211, R.E. 2; 308, R. 10; 309, R. 5; 591, R. 4; 41, R. 2; 832, 11
rakbu ša apil šarri, 312, R. 9, 10; 548, R. 8
rakbu ša êkalli, 469, 18
rakbu ša rab šaki ša apil šarri, 325, 2
amel iṣu MAR, 1194, 31
amêlu iṣu MAR-TAG-GA, 435, L.E. 2
amêlu iṣu MAR na-kan-ti, 117, L.E. 3; 277, R. 6
amêlu iṣu MAR-MEŠ-ni, 1041, 13
rakbu šêpâ, § 163, below *rakbu*, *šêpâ* = 'below'?
amêlu iṣu MAR NIR-2, 150, R. 4, 5; 236, R. 8; 354, R. 1

rakâbu (contd)
amêlu MAR-NIR-2, 207, 2, R. 14, 15, 16, 17, 18
amêlu išu MAR ša NIR-2, 455, R. 7; 612, R. 15
amêlu MAR ša NIR-2-*MEŠ*, 510, R. 2
amêlu šêpâ šarri, 150, R. 4; same thing?
rakbu taberâte, § 164
amêlu išu MAR-GAB-MEŠ, 60, R. 4, 5; 185, R. 9, 10, 11; 354, B.E. 2; 420, R. 4, 5, 6; 421, 2, R. 11, 12, 13; 470, R. 23 (bis); 1189, R. 16
amêlu išu MAR-GAB-MEŠ-te, 912, 2
men bearing title *bêl GIŠ-MAR*, 857, I. 16, Bêl-aḫ? ...
857, II. 12, Rîmani-Ištar
857, II. 23, Si...su
857, III. 35, ...
857, III. 37, ... Adad
857, III, 40, Šarru-nuri
857, III. 43, Marduk
amêl GIŠ-MAR=rakab GAB-MEŠ, 857, III. 24, Šarru-nâ'id
857, III. 25, ...abûa
857, III. 26, ...da-la-a
857, IV. 2, Nabû-šum-iddin
860, I. 22, Šeru-nûri
860, I. 23, Delib Ištar
860, I. 27, Ahu-lîšir
860, II. 8, Ašur-nadin-aḫê
860, II. 21, Karbattu
860, II. 13, Ilu-mušezib
860, II. 14, Sakuku
860, II. 15, Bu-ula
860, II. 16, Suma-ualzib
860, II. 17, Nabû šum iddin
860, III. 17, Nergal kîn uṣur
narkabtu, Ideogram (*išu*) *MAR*, 'chariot'
(*išu*) *MAR*, book (?), 869, I. 4; 943, I. 6; 971, II. 3; 1036, II. 1
(*rab?*) (*išu*) *MAR-MEŠ=narkabâte*, 953, II. 14; 1013, R. 14; 1092, R. 2; 947, R. 6
bêl narkabti, § 163
amêlu EN išu MAR, 364, 1; 525, R. 5; 632, R. 6, 7; 860, I. 22, 23, 27, II. 8, 21, III. 17, IV. 6
amêl GIŠ-MAR-MEŠ-ni=rakkabâni, 'charioteers,' 1041, 13

rakâbu (contd)
Ideogram, *LI-ḪU-SI=narkabtu* (?)
šakû LI-ḪU-SI, 173, R. 5
MAR (alone), chariot or literary work? 869, II. 4
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šá, 173, 13; 174, R. 2; 176, 10; 178, 10; 179, 9; 183, 9; 203, 8; 209, 12; 212, 10; 213, 8; 215, 10; 217, 9; 880, II. 3 [etc.]
ša='who', 680, 1, 5; 877, R. 10; 880, II. 15; 1005, R. 8; 1010, R. 12; 1012, R. 1; 1013, 9; 1020, 5, 6, 9, 10, R. 7, 10, R.E. 1; 1035, R. 17; 1092, B.E. 1; 1104, 2, 3, 5, R. 3, 7; 1131, 3; 890, 3, 5, 8, 9; 995, IV. 2; 1077, I. 9, 14, 17, 27, 34, 36, VIII. 3, 11, 17; 960, I. 9, 18, II. 15, III. 10; 962, R. 1, 2; 1055, 3; 764, 2, 3; 880, I. 6
šá='which,' 1041, 5, 6, 11, 13, R. 1. 6, 7, 8, 9
šá = 'of,' 1041, 7, 11, 12, R. 2 (bis), 3, 5
ŠÁ, 'which' so and so ('offered' understood?)
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ša eli, 48, R. 4; 112, R. 2; 77, R. 6; 679, L.E. 2; 1189, R. 14
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ša, 210, R. 3; 360, 17; 384, R. 1; 483, R. 3; 492, 11
šá, 207, 14; 209, 15; 211, R. 3; 230, 13; 238, 19; 244, 12; 260, 14; 263, 10; 307, R. 4; 311, R. 2; 324, R. 9; 325, B.E. 3; 349, B.E. 3; 357, B.E. 1; 378, R. 1; 386, 15; 400, R. 4; 434, R. 10; 447, R. 1; 480, 6; 490, 6; 613, R. 2; 643, R. 10
before *ubta'âni*:
ša, 307, R. 6
šá, 319, R. 4
before *izaḳupâni*:
ša
šá, 237, 11
after B and representatives:
ša
šá, 560, 10
before *pâni N*:
šá, 223, 9
ša = 'per'
ša, 41, 7; 78, 4; 469, R. 3; 1186, 6; 1187, 5
šá, 11, 4; 17, 7; 27, 5; 28, 4; 30, 4; 32, 5; 51, 4; 55, 5; 66, 6; 469, R. 3 (bis); 871, R. 3
ša, indicating size, 'of' so many cubits, *etc.*
ša, 151, B.E. 2
šá, 80, 5; 1245, 4, 1 *ḳa* apiece

ša (contd)
ša, indicating origin, 'of' or 'from,' a city, country, *etc.*
ša ali, 12, R. 1; 337, R. 11; 191, R. 3; 315, R. 8; 447, R. 16; 631, R. 8; 530, 2; 498, 12; 884, 2
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ša, indicating instrument
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ša ḫapê, which is damaged, 938, IV. 1, 4; 1047, R. 4
ša kakkada rapaḫu kaspi, 938, IV. 8
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šá='which is' (of place), 1010, 2
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1053, 1, 15; 1069, R. 2; 1070, 3; 1074, R. 4; 1075, 1, R. 2; 757, 11, R. 2; 953, IV. 5, 6
šá II ûmê for period of two days, 1023, R. 2
šá before day, 1078, R. 2
šá ḳâtâ X (is offered), 1030, R. 11
For *ša* we sometimes find *ṣa* written; rendered in Aramaic dockets by *zî*
For 𒊭 as *besitz anzeigendes Genetivzeichen*, *Z.A.* XI. p. 208; in Nerab Inscription Panormus, *C.I.S.* n. 133, Berger, *Rev. Archaeol.* 189, 1. 14, 206 f.
For traces of *ša* in Hebrew, see *Z.A.* IX. p. 209
ŠÁ = 'for,' of purpose
ŠÁ, 998, 5; 999, R. 1; 1000, R. 1; 1001, B.E. 1
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šá, 1, 2; 2, 2; 3, 2; 4, 2; 5, 2; 6, 4; 7, 2; 8, 3; 9, 2; 10, 3; 13, 2; 15, 2; 16, 2; 18, 2; 19, 1; 20, 2; 21, 2; 22, 2, 3; 24, 3; 25, 5; 26, 3; 27, 2; 28, 1; 29, 2; 30, 2; 31, 3; 32, 2; 33, 2, 3; 34, 2; 35, 4; 36, 2; 38, 3, 4; 39, 3; 40, 2, 3; 41, 4; 42, 2, 3; 44, 2, 3, 4; 45, 2; 47, 3; 48, 5, 6; 49, 3; 50, 2; 51, 3; 54, 2; 58, 3; 61, 1; 63, 2; 66, 1; 68, 2, 3, R. 2; 69, 2; 78, 2; 80, 2; 81, 1, 2; 83, 2; 87, 1, 2; 88, 4, 5; 89, 1; 96, 1; 98, 1; 100, 2; 103, 2; 108, 3; 110, 3; 113, 2; 114, 3; 115, 3; 1167, 19; 1177, 1; 1186, 2; 1187, 3; 1190, 2; 1192, 3; 1193, 3; 1245,

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ša, 126 (bis); 127, 3; 49, 2; 446, 8; 1188, 5
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kirû šá, 350, 3; 359, 6, 7, 8; 361, 4; 364, 5, 6; 409, 4; 429, 25; 433, 4, 5; 446, 5, 6, 7; 460, 5; 465, 2, 3; 467, 3, 4, 5, 6; 514, 3, 4; 1168, 3, 4; 1205, 2, 3
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šá, 'which,' *šarru idinu*, 778, 6
šá, 'which' took place, *ina tarṣi X*, 806, 6
'whom'
šá aškunu, 650, 18
šá Ašur, etc. 659, 9
šá N naṣâni, 696, 4, R. 2
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ilâni šá Ninua, K1, 754, 8
district, *šá âli*, 972, R. 3
šá, 'of,' belonging to, 869, IV. 14; 815, III. 9
šá É-NIR, 835, 5
šá mu-lu-a X, 925, 5
šá kam-na-a-te, 925, 6
4 oxen, *ša II UŠ*, 'of which' two are bulls, 1091, 1
(*ḳablu*) *šá* (*ali X*), 778, 2, 3, 7, 8, 10, 12, 14, 15
'when'
ûmu ša, 65, B.E. 1
ûmu šá
ina ûmi šá, 67, 22; 628, 13
ina libbi ûmi šá, 58, B.E. 2; 61, B.E. 1; 63, 6; 66, R. 6; 73, B.E. 1; 89, B.E. 1; 108, R. 4; 160, 12
ina libbi ûmi ša, 98, 2
ša ûm X, 'for the Xth,' 'on the Xth,' 1025, B.E. 1
šá kàl šanâte, 953, IV. 2
ša kûm, 1079, R. 3

ša (contd)
šá, when indicating material, if a preposition, should be followed by genitive; but if followed by nominative as 1041, 1, *šá erû* must surely be taken = 'which is copper'
ša, 'of'
person, *šá*, 821, 2; 841, 8
šá, 'of' (?), 843, 3, 6, 7
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rêš šá šatti
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slaves of house, *šá*, 424, R. 1
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father of, *šá*
mother of, *ša*
mother of, *šá*, 414, 8
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son of, *šá*
daughter of, *ša*
daughter of *šá*
sons of, *ša*
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aḫu ša, 377, R. 8
aḫu šá
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šá arzuḫina, 1246, R.E. 4
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ša ali, 38, 3; 39, 2; 41, 3; 50, 2; 492, 13; 554, R. 6; 43, 2; 498, 12; 394, R. 12; 507, 10; 1175, R. 5
šá ali, 40, 2; 42, 2; 44, 2; 50, 2; 492, 13; 554, R. 6; 472, 3; 930, R. III. 8

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pî ša, 646, R. 15
adê šá šarri, 476, R. 2
dînu ša X, 1076, I. 3
šá, 'consisting of,' 1077, I. 32; 1095, 8; 1015, 4; 1021, R. 2; 1023, 5 (?), 6; 1031, R. 2 (?); 812, B.E. 1
šá isten GIŠGAL, 1023, 9–12
šá, 'which' X brought me, 698, B.E. 1, 2
ša ana kaspu, 842, I. 5
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ša X ('gave,' understood), 1046, R. 6
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abarakku šá, 625, R. 11; 1072, 4
amêlu ša ali, 394, R. 15
amêlu šá ali
amêl šá apil šarri, 873, 3
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ardu šá, 172, R. 15; 182, 3; 257, R. 14; 296, 5; 370, 1; 416, R. 7, 8; 464, R. 6, 8, 9; 469, R. 7; 606, R. 4, L.E. 1; 1246, R.E. 2; 806, 2, B.E. 2, R. 1
aššatu ša, 828, 3
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bêl paḫâti ša, 59, 2; 372, R. 5, 6; 587, R. 3; 922, I. 4, IV. 9
bêl paḫâti šá, 152, 4; 275, R. 9; 447, 4; 506, B.E. 2; 543, 4; 625, 2; 904, I. 3, 5, 7, II. 2
bêl ḳâtâti ša, 94, B.E. 1; 151, R. 3; 1161, 8; 1186, 8; 1187, 6
bêl ḳâtâti šá, 166, R. 3; 1165, R. 1; 873, 6, 8

ša (contd)
bêl pikitti, šá, 680, 5; 1165, E. 1
BI-LUL šá Bêlit Babili, 891, 16
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mâḫu šá ali, 492, 2; 497, 7
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makisu ša paḫat Ḳue, 993, III. 21
mâr ḳâta šá, 321, R. 6
mâr šipri ša, 50, R. 1
mâr šipri šá, 427, R. 13; 494, 8; 62, 7, R. 2
murabânu šá, 240, R. 5
mutîr ṭêmi ša
mutîr ṭêmi šá, 463, 6
mukil apâti ša, 60, 5; 151, R. 5; 258, 8; 200, R. 6; 444, R. 15, 16, 19; 448, 16; 471, 16, R. 5; 477, R. 1, 2, 3; 529, R. 4, 5; 642, R. 12; 694, 5; 815, VI. 24 (?)
mukil apâti šá, 34, 6; 234, 7; 238, R. 14, 16; 260, R. 9, 10; 271, 7; 326, 9; 331, 8; 418, B.E. 2; 419, 9; 408, R. 9; 418, R. 18; 424, R. 2; 444, R. 14; 1189, R. 9
mutîr pâti ša
mutîr pâti šá, 470, R. 20
NU-kirî ša, 182, 4
NU-kirî šá, 182, 2; 600, R. 5; 1077, I. 13
nappaḫ ḫurâṣi šá, 806, R. 14
pirḫinu ša, 394, R. 10; 640, R. 16
pirḫinu šá, 642, R.E. 2, 3
sasinu šá, 871, 5, (*ḫaltai*)
ṣâbê ša, 608, R. 2; 889, 12
ṣâbê šá
ḳêpu ša, 255, R. 11, 12, 13, 14, 16, 17; 450, 4, 5
ḳêpu šá, 50, 8, 9, 10
ràb? unmar ma' dâte ša, 981, R. II. 5, 16 (?)
ràb ašlakî šá, 1077, I. 4
rab biti ša, 534, R. 3; 923, 2
rab biti šá, 127, 2
rab ali ša, 258, 2; 491, 2

ša (contd)
rab ali šá, 261, R. 7; 447, 1
rab bît ilâni šá ali, 261, R. 13
rab ḪAR-BI šá amel, 1077, I. 7
ràb KU KA-SAR šá ummi šarri, 866, 4
rab karmâni šâ ali, 427, 3
rab kiṣir ša, 211, 8; 312, 5
rab kiṣir šá, 308, 7; 470, R. 20, 21; 494, 8; 594, R. 6; 612, R. 4; 618, R.E. 1; 621, R. 2, 13; 625, R. 8; of palace, 1036, III. 20
ràb nâdin akli šá mati, 1077, VII. 17
rab MU-GI šá narkabti, 1036, III. 15
rab MU-GI ša pithalli, 1036, III. 17
rab nuḫatimmu ša, 587, R. 5
rab nuḫatimmu šá (*êkalli*) 1077, I. 23
rab šakê šá, 646, 9
rab šekisi ša, 647, 9
rab BI-LUL ša, 640, R. 13
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rakbu ša, 468, 18
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rab KURSE-RA šá, 275, R. 7
šaknu ša, 814, 11; (*amel PA meš*), 815, VII. 7
šaknu šá, 172, 2
šakintu ša, 267, 7; 447, 12; 1188, 5
šakintu šá, 261, 7; 67, 2; 643, R. 3; 339, 4; 1163, 15
šalšu ša, 201, 5; 469, 2
šalšu šá, 260, R. 5; 261, R. 12; 330, R. 8; 273, R. 6; 470, 22; 494, 9; 548, R. 5; 612, R. 12; 625, R. 10; 694, 6; 873, 3
šanû ša, 377, R. 3, 5; 694, 2; 815, II. 7; 922, I. 6
šanû šá, 47, 5; 64, 2; 160, 9; 277, R. 9; 468, 1; 470, 1, R. 18, 19; 860, I. 25
šangû ša, 181, R. 8; 394, R. 12; 640, R. 2, 3, 10, 11; 641, R. 11, 12; 642, 6; 922, I. 9
šangû šá, 216, 1; 255, R. 5, 6, 7, 8, 9, 10; 640, R. 1; 642, R. 11, 14; 981, R. II. 6, 7
šaḳû ša, 218, R. 3; 575, R. 5, 9, 10, 13, 14; 249, 6
šaḳû šá, 334, 1; 416, R. 2; 570, R. 9; 625, 14; 261, R. 8; 416, R. 2; 334, 1; 316, 6; 472, 12

ša (contd)
šatam šá (*Dûrili*), 1040, B.E. 1
tartanu šá âli, 863, 5
targumânu šá mâti M. 865, 8
ša bîti ša, 450, R. 3
šá biti amel rab šaḳ, 815, VII. 26
šá [Br. No. 7046], 188, 2
undefined official, *ša*, 444, R. 9
undefined official, *šá*, 527, R. 5; 591, 591, R. 5; 599, R. 5, 6; 1077, II. 11
official of a person, *ša*
official of a person, *šá*, 426, B.E. 1
official of a god, *ša*, 575, 13, 14
amêlu ša bît šanî, 284, R. 8
amêlu šá bît šanî, 537, R. 7
alu ša, 471, 6, 13
bît ša ma-na, 923, 2 (unless name of place)
ŠI-MES-šá, 511, R. 4
ŠAL êkalli šá N. 519, 7; 642, 3; 645, 2, R. 2
išparu ša bîti, 469, R. 8
išparu šá f. êkalli, 642, 3
..... *ri ša ali*, 609, 2
benefactor of, *šá*, 646, R. 26; 647, R. 12, 26
account of, *nikkasê ša*, 1160, 2
seal of king, *ša*, 993, I. 1
ša X (money), 922, I. 1, 2, 3, 5, 7, 8, 10, IV. 4, 5, 10, 12, 14; 923, 1
šá, introducing measure 'of' 2 'homers' a piece, 963, 4; of 1 *BAR* a piece, 7; 964, 3
ša arḫi N. (day), 1091, 6
ša, sometimes seems to form part of a title [.....]
ša ràb simâte, 869, III. 6
amêl šá pân..., 873, 2
in compound titles of people = 'who'
ŠA GA-MEŠ = 'milkmen,' 909, 8
in compound names:
ša pani (*êkalli*), 1172, 4; *ša pan mâli ummi šarri*, 857, I. 25
ša šêpa, 1172, R. 2, 1041, 11
šá šêpâ MEŠ, 1041, 12
sa pîṯḫalli, 815, VII. 10; 834, 10
ša bît apil šarri, 840, I. 11; cp. *ša bît bêli*, 857, II. 6
amêl šêpâ, 1041, R. 1
amêl šá bît šaknûte, 857, II. 8

ša (contd)
amêl šá bît kidmuri, 857, III. 29 (... *dûri*)
amêl šá pân pikittati, 922, IV. 11
ša = 'from' a field, 'of' a crop
ša, 85, 7
šá, 646, 27; 647, 27; 649, R. ; 650, R. 8; 70, 2, 4; 83, 6; 402, E. 1
išata šá bûri, 1167, 16
šá ali, 852, 1. 5
apparently *tuaru šá dabâbi*, 1195, 11
'from' a land, 758, 11; 823, R. 2, 9
'of' a land, *šá*, 953, V. 11
a kinî šá karâni, 773, R. 2
4 *šá muḫ nîri kaspi*, 932, 8
ša ḳâtâte, a bronze vessel, 964, R. 11
ša = 'for'
so much 'for' his seal, nailmark, etc.
ša [ ]
šá, 350, L.E. 1; 173, R.E. 1; 176, R. 12; 179, R. 9; 248, R.E. 3; 511, L.E. 1
price, *ša*, 151, R. 1
šá
purpose, dedicated to a god
ša
šá, 679, 3
food 'for' time, *šá*, two days, 1023, R. 2
ša in the phrases *apilšu ša*, *mâršu ša*, *ardu-šu*
-šú šá, 815, VII. 3–4
-šu ša, 109, 6, 7, 8; 321, 4; 993, III. 18; 812, L.E. 2
-šu šá, 67, 6; 176, 4; 1158, 5; 1194, 1; 1241, 5; 812, L.E. 1
(-t)-sa-šá, 70, 6
(-t)-su-šá, 86, 1, 2; 321, 3
Frequent in *napḫar annû ša*, 1139, 6; (see under *annû*)
aḫatsa ša, 70, R. 7

šê
šê zêr, 'corn land,' 773, 1, R. 1

šabû, 'to swear,' 'vow,' 'dedicate'
tu-šab-šu-u-ni, 640, 9
taš-tab-bi-'šu, 640, 10

šubû, epithet of sheep, see under *ṣênu*, 1016, 5

amel **ŠAB-BUR**, 952, IV. 14

šabdarî, *amêl šab-da-ri-i*, 1036, 8
? ? *da-ri-i*, 1036, 2

šabâru
in phrase *ana šabarti šakânu*
ša-bàr-ti, 62, R. 2; 63, 5; (60, 4); 61, 5; 66, R. 5; (70, R. 8); 58, 9, B.E. 1; 69, 7; 71, B.E. 1; 67, 7
ša-bar-te, 65, 7
ša-bàr-te, 59, 13
ša-bar-ti, 61, 5
ši-pir-ti, 64, R. 2
šab-ri, 72, 5
ša-bir..., 930, R. III. 4

šibirru, §146; the long staff of a shepherd, *K.B.* VI. 326; but also a weaver
amêlu ŠIBIR, Br. No. 8847, a weaver of *KU ṣiprat*, 172, 4; 392, R. 3
ši-bir-tú, 930, R. IV. 12

šabâšu
must express the service which the revenue officers took on grain or fodder, see V. R. 16, 28 h
in phrase *ŠE in-nu-šu lâ išabaš*
i-ša-ba-aš, 625, R. 7; 652, R. 2
i-(šabbaš), 648, 31; 1168, R.E. 1
lâ iš-šab-ba-aš, 627, L.E. 2; 809, R. 4; 650, R. 9; 1250, 5
i-šab-bu-šu, 622, B.E. 1
i-šab-ba-aš, 649, 29; 647, 29
(i-šab)-ba-aš, 449, R. 2
šê'u šibšu' var. for *ŠE-innu*
ŠE ŠIB-ŠE-šu, 622, B.E. 1
še-ib-še, 81, R. 4
ŠE ŠIB-še, 70, R. 4
ši-ib-še, in *eḳlu zakûte lâ šibše lâ nusaḫi*, 621, R. 10
$\frac{1}{10}$th *še nusâḫi*, $\frac{1}{4}$ *še-ib-ši*, 623, R. 15
ši-ib (?)....., 62, R. 4

šadû, 'mountain,' 'hill'
ŠAD-ú, 385, R. 7, as a boundary

šidu (?), *ši-di*, 1179, 5 (?)

šadadu
šá-da-di, 1067, II. 3

šadidu, *šadûdu* (?)
ša-di-du, 978, 1. 4, cf. *šašadadu* (?)

šaduppu
šammu šad-up-pi, 1077, 1. 11

amel **ŠÚ**, 815, VII. 8

šû
šu-u, 'it is,' 675, R. 13
šú-ú, 'he,' 'the same,' 1077, VIII. 9;

šû (contd)
after name before office='he is,' 307, R. 11; 680, 7
šú-u, 812, 9, R. 6, 9; before name, 101, R. 1; 'it is,' 363, R. 7
šú='he,' after its noun, 1076, I. 14, II. 2
ši-i, 'she is,' 307, 14; 646, R. 16, of *abutu* fem.
šu-nu, 'they,' 618, R. 4; 695, 4; 474, 3
šú-nu, 646, R. 12; (647, R. 12)
-**šu**, 'his,' 'its,' rarely 'her,' 882, 2
in phrase, *kûm kunukki šu*
šu, 179, 1; 180, 1; 181, 1; 199, 1; 326, 1; 365, 1; 375, 1; 382, 1; 391, 1; 392, 1; 395, 1; 416, 1; 427, 1; 511, 1; 415, 1; 353, 1; 286, 1; 244, 1; 332, 1; 475, 1
šu-nu, 415, 1; 176, 1; 397, 1; 473, 1, 2
in *mârêšu*, see under *mâru*; *mârêsunu*, *mârêšú*, 264, 5; 477, 6; *aplêšunu*, 318, B.E. 3
-šu, 179, 1; 180, 1; 181, 1; 191, 1; 238, 1; 244, 1; 326, 1; 365, 1; 375, 1; 382, 1; 391, 1; 392, 1; 395, 1; 416, 1; 427, 1; 449, 1; 511, 1
-šu=its
-šu, 1, B.E. 1; 2, 5; 3, 5; 4, 6; 5, B.E. 1; 6, B.E. 2; 7, 5; 8, 5, 6; 9, 5; 11, B.E. 1; 12, R. 5; 13, B.E. 1; 14, 2; 15, 7 [etc.]
-šú, 85, 2; 66, R. 4; 85, 5, 8 (ter), B.E. 1; 93, R. 3; 105, 8, 10, 11
mešitšu, 'its half,' 993, I. 6
his priest, *-šu*, 1077, VIII. 28
his priest, *-šú*, 1077, VIII. 31
-šu-nu, 29, 4; 40, B.E. 1; 59, 8 (bis), 9 (ter), 10; 66, R. 6; 81, 8; 147, 6; 168, 8; 173, 5, R.E. 1; 176, 1, R. 12; 202, 5; 953, IV. 8; 882, 12
šum-šu, 812, 4
-ša=her priest, 1077, VIII. 30
-šu=her, for *ša*, 76, 6
in phrase, *ša arḫišu*, *ina šattišu*
-šu
-šú, 11, 4; 16, 7; 28, 4; 30, 4; 32, 5; 41, 7; 51, 4; 55, 5; 66, 6; 78, 4
in phrase, *mâršu ša*, *aḫušu ša*, *ardušu ša*
-**šu** (contd)
aḫušu šá, 385, R. 14
ana 10 *MEŠ šu*, 1167, R. 9
šaknu-šu, 1181, R. 8
-šu, 'him,' 'it,' 'her'
ina pâni šu, 31, 3
ana ḳaḳḳadišu, 33, 5; 66, 4
ana ½ *mane šu*, 33, B.E. 1; 113, B.E. 1
ana ½ *šikli-šu*, 34, 4
'him,' *-šu*, 161, 4; 167, 6
iddin- šu, 1250, R. 7
iddin- šú, 1250, 3
abi-šu, 889, 5, 11, 16, R. 9
ali-šú, 1139, R. 5
ḫupani-šu, 953, R. 11
-šu=*šanitu* (?)
VI-šu, 941, VII. 5
III-šu, 941, VIII. 4
ša, of a house, 325, 6; (*-šu* in 325, 4)
ša, of a field, 420, 7
ša, of a female, 94, 3; 827, 9; 645, R. 6
-šu-nu-ti, 'to them,' 941, III. 10
-ši-na, fem. plu., 120, 2; 164, 3, 8, R. 3
-su for *-šu* after *d*, 161, 5
-sa for *-ša* after *t*, 70, R. 6
-šú, 'his,' 1076, I. 13
šu', a sort of corn; see *SU LU KAN*
šú-', 1002, 5; 1027, 10
restored, 1024, 9, (-')
šê'u, 'to seek for'
aš-še-'-u-ni, 994, 5
šu'atu, same for all genders and numbers, but of varied form; 'the aforesaid'
Ideogram *ḪAR*
ḪAR-tu=*šu'atu*, 241, 12; 612, B.E. 2
ḪAR-MEŠ=*šu'ate*, 175, 8
šu-a-tú, 180, 7; 187, 6; 198, 8; 247, 8; 314, 8; 317, 10 (f.); 324, R. 5; 381, B.E. 2; 402, E. 1; 406, 3; 407, 2 [etc.]
šú-a-tú, 172, 10; 173, 11; 181, 8; 184, 7; 186, 7; 196, 7; 199, 6; 214, 5; 227, 7; 265, 8; 325, 13; 326, 12; 336, 6; 339, 8 [etc.]
šu-a-te, 327, 12; 221, 6 (f.); 183, 7; 213, 7; 226, 5 (f.); 235, 8; 246, 11; 308, 10 (f.)

šu'atu (contd)
(šu-a)-te, 519, 11
šu-(a-tu), 256, 12
šú-a-te, 334, 5; 335, R. 4; 361, 11; 373, R. 2; 376, R. 2; 414, R. 16; 427, 14; 441, 7; 446, 14; 489, 4; 178, 8; 206, 9; 212, 7; 222, 8; 230, 10; 232, 10; 249, 11; 260, 8; 389, 7
šú-(a-tu), 349, 15; 209, 9 (f.); 304, 4
šú-a-tum, 356, 10; 467, 10; 640, 14; 657, R. 7
šú-a-(tu), 390, 11; 224, 7 (f.)
šú-a-tu, 393, R. 3; 419, R. 2; 572, 4; 646, R. 32, 35; 647, R. 35; 651, R. 10; 208, 9 (f.); 215, 9 (f.); 809, 17; 1179, 13; 1185, R. 6; 1194, 11; 1195, 9; 1240, 4
šú-a-(tu), 412, B.E. 3; 423, 8
(šu)-a-tu, 415, 10; 429, R. 6
šu-a-tu, 647, R. 32; 86, 9 (f.); 311, 10; 203, 6; 263, 4; 265, 8; 310, 13
šu-a-(tu), 649, R.; 176, 8; 417, 2
šú-a-ti, 252, 5
šú-u-a-te, 319, 7
(šu)-a-te, 174, 11
(šu-a)-te, 197, 7
(šu-a)-tu, 280, 8
(šu-a)-tú, 271, 12; 479, 2
plural *šu-tu-ni*, a by-form of *šuatu*, Delitzsch, *B.A.S.* I. 221, with enclitic *-ni*, so, Zimmern; Meissner, *B.A.S.* II. p. 569; 646, R. 26; 647, R. 26; followed by *šá*
šú-a-tú, 1158, 10; 1168, R.E. 1
šá-a-ti-na, 646, 27; 647, 27
šú-a-tu-nu, 646, R. 1; 647, R. 1; 650, R. 10
šú-a-ti-na, 650, R. 8
šú-na-tu-nu, 661, 23
šu-nu-te = 'those,' 500, 4

šêdu, *ALAD*
ALAD, 469, 18
AN-ALAD-MEŠ, 469, 21

šêlu, 'to dedicate,' perhaps from *elû*; §491
še-lu', 640, 6
u-še-la, 310, R. 4
u-šal-li or *u-sal-li* (√*šalû*?), 326, R. 3 (‖*urakkas*); 399, R. 4 (‖*urakkas*); 86, 8 (='pay'); 1168, 10

šêlu (contd)
u-sa-li, 98, 5 (='pay')

šûmu
Ú-SE-SAR, 960, I. 4, 13, II. 4, III. 4, IV. 4
Ú-SE, 961, 2, 10, R. 10
SE-SAR, 962, I. 3, II. 1 (?)

šâmu
amêlu šîmu, 'a bought slave,' §117
amêlu ŠAM, 182, 3
šimtu
Ideogram, *NAM*
šim-ti, 646, R. 21; 647, R. 21
NAM-mâši (?), 649, 4; 650, 4

šêpu, 'foot'
literally
ana šêpâ, 'at the feet of' a god, of dedications, in penalties
ÂŠ NIR-2, 263, R. 3; 326, R. 3; 337, R. 3; 350, R. 3, 5; 386, R. 3; 429, R. 13; 470, R. 6; 471, R. 7, 8; 481, B.E. 3; 485, 7, R. 1; 560, R. 1; 570, R. 6; 464, 12, 13; 1166, R. 3; 1185, R. 14, 15
ana šêpâ tilli, 623, R. 5 (*ÂŠ-NIR -2*)
šêpâ ana šêpâ, little by little
NIR-2 TIŠ NIR-2, *H. A. B. L.* p. 39, K. 14, R. 13
amêlu šêpâ:
amêlu NIR-2, 1041, R. 1
amêlu, Dannu-Nergal, 857, I. 12
amêlu, Bêl-Dûri, 860, II. 23
amêlu, Gadâ, 860, III. 23
amêlu, Saliai, Ḳu-ili, Sarsâ, Ninûai, 871, 1, 2, 3, 6
šêpâ
NIR-2, 1041, 11; 1
NIR-2-MEŠ, 1041, 12; 941, II. 10
NIR-2 GAB-MEŠ, 837, 4
..... *NIR-2*, 428, R. 12; 608, 4, R. 5; see *amêlu ša šêpâ*
ša šêpâ seems to be a title, §217
šá NIR-2, 872, 1, 2, 3; 1041, 11 (?); 318, R. 15; 364, R. 9; 352, R. 8; 475, R. 10
ša NIR-2, 854, R. 1; 4, R. 1; 312, R. 11, 12; 325, R.E. 4; 373, 10; 400, R. 12, 15, 16, 17, 18, 19; 446, R. 15, R.E. 1; 588, R. 1; 604, R. 1, 2; 711, R.E. 1; 833, R. 4; 839,

šêpu (contd)
1; 860, II. 23, III. 23; 857, II. 26, III. 32; 868, 3; 871, 1, 2, 3, 6
see *rakbu ša šêpâ*, 868, 3; 872, 6
šá amêlu šêpâ (*NIR*-2), 105, 1, B.E. 3, L.E. 2
ša-NIR-2 (no *amêlu*), 105, R. 5, 6, 7, 9; 177, 7; 470, R. 21
šâru
širiat, 1003, R. 5; 1017, R. 5; 1024, R. 6
šêru, 'flesh,' a joint of meat
Ideogram *UZU*, often before joints (see suppt.)
UZU, 995, I. 1, II. 7; 1014, 6, B.E. 1, R. 1, 2, 3, 4
šâšu
ša-a-šú, 646, R. 5
ša-a-ša, 645, 8, R. 7
šûtu, 'south'
(*IM*)-*URU-LU* in *bît šûtu*, 756, 2
in-di šú-tu, 891, R. 4
šizbu, *GA*, '*milk*'
GA, 1002, 4
GA-MEŠ, 909, 8
šazamu, with wine; or *ŠA* = *aklu zamu*, Zimm. *B.K.B.R.* 43, 8
ša-za-mu-u, 1010, R. 10, 11; 1017, R. 10, 11; 1024, R. 11, 12; 1029, R. 7 (bis)
šaḫu, *SAḪ*
šaman SAḪ-MEŠ, 1095, 9
š-ḫ-l, *amel ša-ḫa-la*, 855, IV. 17
šaḫâṭu
i-ša-ḫu-ṭu, 691, 2, 6, R. 7
šiḫlu amel ši-iḫ-lu, *A.B.L.* 154, R. 8
ši-iḫ-lu-u-(*te*), 1135, 4
(*f*) *ši-iḫ-*(...), 827, R. 3
šaḫḫaru, see Zimm. *B.K.B.R.*; cp. *saḫḫarat*
šaḫ-ḫa-rat, 1007, 4; 1010, 7; 1013, 9; 1029, R. 8
ša-ḫa-rat, 1039, I. 1
ša-ḫar-ra-(*MEŠ*=) *te*, 1095, 4
restored *šaḫ-* (...), 1024, R. 1
šaḫ-ḫa- (...), 1029, R. 6
ša-ḫar-ra-..., 1080, 11
ša-ḫar-rat, 941, VII. 5; 1039, I. 1
šaṭâru
šaṭ-ru karpat agani š. 1162, 13; 1182, R. 6; see under *kurru*
šaṭâru (contd)
aš-ṭur, 646, 23; 647, 23; (648, 26)
is-sa-ṭar, 1076, I. 10
sa-ṭir, 864, 8
šaku
amêlu ŠA-KU, often read *NIN-KU*
amêlu ŠA-KU, of Babylon, *H.A.B.L.* p. 348, 278, K. 154, R. 10
amêlu ŠA-ki, of Kiski, 829, 3, 4, 5, 6
amêlu ŠA-KU-ú-ti, of Elam, *H.A.B.L.* p. 238; K. 1107, 9
SAG-MEŠ, 1083, VII. 3
amêl ŠAK, 1156, 6
šuku, (or ideogram?)
šú-ki ḫurâṣi, 930, R. IV. 8
šikku, *II šik-ki ḫarâni*, 964, R. 14
šakadu, *šukdu* 2 *ḳašati šukdi ḫurâṣi*
šakâlu, of, from *akâlu*, or for *šaḳâlu*
ša-kil eṣidi, 26, 4, § 172
šak-kil-MEŠ, 837, 3 (unless *ŠAK-KIL* is an ideogram)
šakânu
in phrase *kûm kunukkišu ṣupuršu iškun*
iš-kun, 179, 2; 181, 1; 238, 1; 244, 1; 365, 1; 382, 1; 391, 1; 392, 1; 416, 1; 449, 1; 473, 2; 105, 10; 1152, 2; 1251, 1
ŠA-un = *iškun*, 180, 1; 199, 1; 326, 1; 375, 2; 427, 1
iš-kun-nu, 415, 1
ŠA-nu, 176, R. 1; 1242, 1
taš-kun, 641, B.E. 4
aš-ku-nu, 650, 18
šikin epithet of *bîtu*, 515, 4
šâkinu NU GIŠ-ŠAR, 885, 4 restored
i-šak-kan-u-ni, 83, 7; 84, 7
ŠA = *išakkan*, 228, 5; 236, B.E. 1; 428, R. 6; 129, 6; 133, 4, 6
ŠA-(*an*) = *išakkan*, 224, 17; 257, R. 5
i-ša-kan, 610, R. 11; 625, R. 4; 180, B.E. 2; 325, R. 3; 503, R. 2; 506, R. 6, 8; 570, R. 4; 81, R. 3
ŠA-an = *išakkan*, 175, R. 5; 181, R. 1; 198, R. 2; 200, R. 3; 203, R. 6; 208, B.E. 3; 210, R. 7; 215, R. 2; 231, R. 2; 233, R. 8; 234, R. 2; 235, R. 4; 242, R. 1; 245, R. 4; 246, R. 7; 262, 9; 310, R. 5; 311, R. 8; 326, 22; 336, R. 4; 337, 2; 349, R. 4; 357, R. 3; 360, R. 2;

šakânu (contd)
361, R. 6; 383, R. 5; 394, R. 5; 414, R. 22; 423, R. 7; 444, R. 5; 446, R. 6; 448, R. 6; 464, 11; 470, R. 5; 471, R. 10; 472, R. 3; 477, 13; 485, 6; 493, 6; 501, R. 5; 508, R. 9; 559, R. 2, 4; 562, R. 5; 642, R. 6; 613, R. 8; 62, 4; 86, 6; 90, B.E. 3; 70, R.E. 2; 161, 12; 83, R. 3; 319, R. 7
i-šak-kan, 629, R. 1; 621, R. 8; 86, R. 6; 177, R. 3; 219, 8; 225, R. 3; 249, R. 8; 260, R. 1; 263, R. 2; 265, R. 2; 373, R. 13; 418, R. 11; 500, 11; 519, R. 3; 706, 8; 337, R. 4; 1157, R. 9; 1162, 16
i-ša-kin, 67, B.E. 1
i-šak-kan(an), 88, R.E. 3
i-ŠA-nu, 334, R. 8
(i)-šak-kan, 613, R. 8
i-(šak-kan), 209, R. 3; 216, L.E. 1; 381, R. 4; 1185, R. 13
perm. *šakin*, *šaknu*, in phrase *ana šabarti šakin*
šak-nu, 58, 9, B.E. 1; 1041, 9
ša-kín, 68, B.E. 1; 66, R. 5; 69, 7; 63, 5; 145, 2; 629, R. 13
ša-kin, 59, 13
ŠA=šakin, 64, R. 3
ša-(kin), 65, 7
GAR=šakânu in sense 'to pay,' read *išakkan*, 1245, R. 3
i-sa-kan, 105, B.E. 1
lu taš-kun, 641, B.E. 4
aš-ku-nu, 650, 18
iš-kun, 105, 10
ša-nu=iškunu, 176, R. 1
ša-kín
iš-(ku)un of *ṣupru*, 1166, 1; 1195, 2; 629, R. 13
iš-kun-nu (sing.!) 1185, 1
iš-ku-nu (plu.), 1219, 1
iš-kun after *ṣupuršu(nu)*, 1152, 2; 1164, 1; 1167, 1; 1179, 2
šaknu, title, 'deputy,' § 177 f. In S_2 among the officials to litigate
ša-kin, (*H.A.B.L.* p. 57, K. 487, 9), 1215, R. 2; 5, R.E. 1; 14, B.E. 2; 22, R. 1; 34, R. 1; 324, L.E. 2; 326, R. 1; 328, R. 15; 329, R. 15; 332, R. 16; 370, R. 3; 371, R.E.

šakânu (contd)
2; 377, R. 10; 382, R. 7; 389, L.E. 3; 398, R. 14; 403, R. 8; 404, R.E. 3; 412, L.E. 2; 413, L.E. 1; 415, R. 13; 425, R. 24; 427, R. 17; 431, R. 16; 432, R. 7; 468, R. 15; 533, R. 6; 569, R. 13; 611, R. 9; 619, R. 8; 625, R. 18; 649, 12; 658, 11; 679, R. 7; 77, 7; 172, R. 19; 173, R. 12; 176, R. 8; 181, R. 15; 195, R. 4; 209, R. 10
ša-(kìn), 333, R. 8; 351, R. 9, 10; 375, R. 9
ša-kin, 918, II. 6
ša-kín, 77, 7
amel ša-ki(in?), 829, 3
perhaps *amel ša*, 1056, 6
šak-nu, 350, R. 6; 560, 9; 857, III. 9, (10)
ŠA-nu šaḳê, 619, 8
ŠA-nu mâr šarri, 607, R. 4
ŠA-nu ša apil šarri, 1083, VII. 4
ŠA=šaknu, 619, 5; 629, 11; 77, 7; 308, R. 1; 175, R. 14, 15; 943, VIII. 5; 4, 10; 351, R. 9, 10; 58, R. 5; 177, R. 8 (?); 175, R. 14; 1181, R. 8; 774, 11; 949, 4 (?); 50, R. 5; 159 inside 2, 3; 175, R. 15
ŠA-nu=šaknu, 85, 8; 164, R. 1; 244, 11; 307, R. 3; 426, R. 4; 429, R. 10; 446, B.E. 3; 477, 8; 495, 5; 641, 11; 325, B.E. 2; 418, R. 5; 419, R. 6; 405, R. 7; 271, R. 4; 471, R. 1; 474, 6; 85, 8; 814, 10 (*ša amel PA* plu.); 815, VII. 6, VI. 19 (*apil šarri*); 841, R. 3; 1194, 17; 814, 11; 815, VII. 7; 860, I. 21, III. 22, IV. 1; 207, R. 3, 4; 841, R. 3; 274, 1; 833, 3, 4, R. 1, 8; 172, 1; 840, I. 5, 9, 10; 815, III. 4
ŠA-nu-MEŠ=šaknûte, 686, 6, R. 3; 834, 10, 12; 838, 3 (*pit-ḫal*); 864, 12; 857, II. 8 their *bît*?; 1083, VII. 4
ŠA-nu-ti, 815, VI. 21
ŠA-ka, 87, 7; 88, R. 1
ŠA-kan, 478, 3
šak-an, 223, 8
ŠA-MEŠ perhaps=*šaknûte*, 44, 3, see § 226; or perhaps *šukutti*
ŠA-MEŠ, 159, inside 1; 809, 23
ŠA-MEŠ-e of *abarakku rabê*, 617, 3

šakânu (contd)
ŠA-MAN=šâkin šarri?, 50, R. 6; 322, R. 8
ŠA LUGAL=šâkin šarri, 1153, E. 4 || *ḫazân-ali*
šakintu, lady deputy, feminine counterpart of *šaknu*, §179
ša-ḫar-te, 1163, 15; 1188, 5
ša-kin-ti, 190, 5
ša-ki-in-tú, 120, 3; 67, R. 1, 4
ša-ki-in-te, 162, 4
ša-ki-in-ti, 67, 2
ša-kìn-tú, 209, 6
šá-kìn-tú, 690, R. 2
ša-kín-tu, 137, 2
ša-kín-tú, 263, 10; 208, 5; 498, 5; 267, 7; (447, 12)
ša-kín-te, 58, 3; 62, B.E. 2; 76, 3; 218, R. 3; 245, 8; 339, 4; 356, 6; 447, R. 2; 1163, 15
ša-kín-ti, 232, 7, R. 1
ša-kim-tú, 261, 7
(*ŠA=*)*šakin-tú*, 242, 7
(*ŠA=*)*šakin-te*, 643, R. 3, 11
ŠAL-ŠA-MEŠ=šaknâte, 950, 1
šaknu, as intervener, 115, 5, 8
amêl [*ŠA* or *GAR*], 943, VIII. 5; cp. f. [*SAL-*]*GAR-MAN-MEŠ*, 827, 5
Men bearing title *GAR-nu*:
Nabû-be-ḫi, 857, I. 7; *GAR-nu Itu-'*, 857, I. 19; *Ilu...* II. 11; *Garusu*
Marduk..., 857, I. 14
.....a, 857, I. 18
Dá..., 857, I. 22; *š mâr šarri*
Ša-la...ni, 857, I. 28
....., 857, II. 4; *š má? du-meš*
Ṣil....., 857, II. 20; *š gur... šu*
Mannukîaḫê, 857, II. 35
Tarḫundapî, 857, II. 39; *š ina ali Ḳue*, 860, I. 19
U-pa-ḳa, 857, III. 4
GI, 857, III. 2; *š Nim-ma-a-a* (12)
Kur-di-Ašur, 857, III. 31; *š mâr šarri* 857, III, 1
Adad-eriba, 860, I. 21
Mannuki šarri, 860, III. 8
Gulusu, 860, III. 22
Ḫarsešu, 860, IV. 1; of *amêl Anta-a-a šukuttu*
šu-kut-te, 676, 2

šakânu (contd)
SAG=šukuttu; so Ungnad, who reads *SAG-MEŠ* as *šaknâte*
šikaru, 'drink,' prob. always intoxicating
Ideogram *BI=KAŠ*; see *ḫaḫurtu*, *amumu*, [*BI*] *lapanu*, *ḫasbatu*; [also *ḫîdu* and *ḫamurtu*]
BI, 981, II. 14; 998, 1, 2, 3, 4; 999, 3, 4, 5, 6; 1000, 2, 3, 4, 5; 1001, 2, 3, 4, 5; 1003, 9, 10, 12; 1050, III. 1, 3; 1077, I. 12, 19; 1056, 2; 1061, 2; 1095, 3; 1028, R. 2, 4; 757, 3, 5, 8 (?); 960, I. 7, 16, II. 7, III. 7, 13, IV. 7; 1072, R. 3; 1023, R. 1, 4
BI-MEŠ, 1009, 1; 1077, VII. 23, VIII. 12, 14, 19, 26; 961, 4, 13; 979, 7; 1013, R. 11; 1023, 13; 1048, I. 4, III. 1, 2, 3, 5, 6, 7, 8, 9; 1049, II. 1, 2, 3, 4, 5, 6
BI-ŠAG, 1055, 1
BI šikar, F. 1004, 13, 14
ša-kar-ni, (phonetic?), 978, II. 10 (*êri*); 1059, 10 (*GIŠ*)
šakurru (?)
ša-kúr-ri-šu (or *ša kúr-ri-šu*?), 953, IV. 3
šalḫu
4 *šal-ḫi*, 66, R. 4
šal-ḫi-u, 915, I. 4, 13 (restored)
šalâḫu, 'to flay'
šal-lu-ḫat, 880, I. 4
šillatu, see *ḫašlatu*, and notes on No. 1003; cp. *B.A.S.* III. 361; *B.K.B.R.* No. 66, obv. 6
šê šil-la-a-te, 809, 25, 34, R. 5, 14
šê šil-lat, 968, 5
BI šil-la-ti, 998, 4
BI šil-lat, 999, B.E. 1; 1000, 5; 1001, 5; 1003, 10; 1004, 14; 1005, 14; 1007, R. 3; 1010, 12; 1011, B.E. 2; 1015, 9; 1017, 2; 1018, 11; 1027, 9; 1030, R. 3 restored
BI šê šil-lat, 1013, 17
šalâmu
iš-šal-lam, 102, 9, ||*inamdin*
ú-šal-la-ma, 100, B.E. 1
ú-šal-lam, 167, 6, ||*idan* (170, B.E. 3), 1165, R. 3, 4
ú-šal-lim, 88, R. corner 3; 83, R. 1; 135, R. 2; 780, 7, ||*ittidin*, (629, 15)

šalâmu (contd)
ú-šal-lum, 618, R. 4
iš-lim, 88, R.E. 2
ú-sa-lim, 81, R; 155, 5, ‖*ittidin*, 695, R. 3
(plu.) *ú-sa-li-mu*, 135, B.E. 1, did pay
u-sa-ni-lum, 62, 2, R. 5
u-sa-at-a-lam, 87, B.E. 2; 88, R. 3
šalmu, epithet of sheep, spotless, 'without blemish,' see under *ṣênu*
šal-mu, planted (*ša*), with
šal-mu-u-te, 'complete,' of *GIŠ-ZU-MEŠ*, 944, I. 9
šalmiš, 'in peace'
šal-me-iš, 649, 8; (647, 15; 648, 18)
šal-meš, 650, 9
šalintu
ša-li-in-ti, 646, R. 16; 647, R. 16
šulmu
šul-mu, 168, 8; 330, R.E. 1; 645, 9, R. 7; 780, 10
šelapai, a title, if not gentilic, as certainly in 889, I. 12; § 118
amêlu še-lap-pa-a-a, 38, R. 6, R.E. 1, 2; 39, R. 7, R.E. 1, 2; 50, R. 4; 269, R. 1; 891, 1 (Bêl-iddina)
amêlu še-lap-a-a, 360, R. 7; 769, 7; 868, 6
amêlu še-la-pa-a-a, 125, R. 3
amêlu rab še-lap-a-a, 360, R. 7
amêlu rab še-lap-pa-a-(a), 394, R. 13
šalâšu, root of numerals for 'three' and derivatives
ana šal-si-šu-nu, 1190, 4; 1191, R. 3 (*-si-šu-nu*)
šalšu, 'three'
III-šu='three times,' 1077, VIII. 22, 29, 31
III-šu='third time,' 953, IV. 13
šalšu, as title; see §§155 ff.
(1) the third in a chariot, §155, (2) third in town
amêlu III-šu, 5, R. 1, 2; 12, R. 7; 19, 5, 9; 60, R. 1; 116, 13, R. 5; 128, R. 7; 187, R. 5; 214, R. 9; 231, R. 9; 252, R. 8; 276, R. 2; 326, R. 18; 372, R. 10; 312, R. 6; 324, R. 13; 325, R. 12, R.E. 5; 377, R. 6, 7, 1; 312, R. 6; 284, R. 3; 448, R. 9, L.E. 1; 457, 5; 470, R. 16, 17, 18; 588, R. 2; 599, R. 3; 607, R. 7; 611, R. 5; 612, R. 11; 618, R. 5, R.E. 2; 625, 4; 632, R. 10; 372, R. 7; 408, R. 2; 261, R. 12; 444, R. 16; 625, R. 9; 127, R. 1; 260, R. 5, 6; 469, 2; 711, R. 4; 201, 5; 324, 4; 345, R. 6; 625, 3; 694, 6; 60, R. 2; 253, R. 8; 839, 2; 873, 3; 860, III. 7, 26, IV. 12; 834, ; 873, 3; 882, 1; 850, R. 5
amêlu III-(šu), 247, R. 4, 5; 273, R. 3; 471, R. 18; 694, R. 5; 43, R. 1
amêlu (III)-šu, 429, R. 19
amêlu šal-šu, 244, R. 9; 548, 5
amêlu šal-(šu), 404, R. 1
amêlu III-šu-MEŠ, 838, 6; 837, 2; 834, 14; 849, I. 2
amêlu III-šu šêpâ, 1083, VII. 6
Men bearing title *šalšu* (*III-šu*)
857, I. 29(?), II. 13, Šêpâ-Adad
857, IV. 8, *š. mâr šarri*, Hasiaku
857, I. 36, *š. mâr šarri*, Nabu-aḫ-iddin
857, II. 2, *š. mâr šarri*
857, III. 7, *š. ummi šârri*?.....*-meš-šu*
860, III. 7, Ardi-aḫêšu
860, III. 26, Ammanu, *apil šarri*
860, IV. 12, ...*apil šarri*
šalsu
amêlu III-šu, 427, R. 8
amêlu III-ḪU-SI, 236, R. 5; 268, R. 3; 179, 6; 627, R. 4, 8, 9; 50, 6; 1036, III. 13; 230, R. 3, 7; 249, R. 11; 20, 4; 408, R. 3; 421, R. 8, 9; 470, R. 11, 12; 472, R. 6; 50, 6; 273, R. 6; 470, R. 22; 425, R. 15; 608, 2; 330, R. 7; 71, 4; 438, R. 10; 179, R. 5; 230, R. 1; 396, R. 8; 247, R. 3; 494, 9; 506, R. 10; 595, R. 4; 604, R. 3; 428, R. 8; 422, R. 13; 470, 4; 322, R. 4, 5; 396, R. 8; 116, 3; 230, R. 2
amêlu III ḪU-SI ekalli, 1036, III. 13
amêlu III-SI-šu, 115, R. 2, 3; 115, 5, 6, 7; 418, R. 14, 16; 116, R. 2; 57, B.E. 2
amêlu III-SI-(šu), 537, R. 2
amêlu III-ḪU-SI-šu, 185, R. 15
amêlu III-ḪU-SI-MAT, 608, 3
amêlu III-šu ḪU-SI, 185, R. 4
amêlu III-si, 352, R. 5, 7; 476, R. 5

šalâšu (contd)
amêlu šal-ši ḪU-šu, 592, R. 6
amêlu šal-ḪU-SI, 215, R. 11
amêlu III-ḪU-SI-KIL-MEŠ, 912, 5, 7 (*III-ḪU-SI-KIL-MAR* (?) *MEŠ*)*
amêlu II-si-šu, 115, L.E. 1
amêlu III-su-šu, 5, B.E. 1; 43, R. 1; 57, B.E. 2
amêlu III-su-šu-nu, 40, B.E. 1
šumu, *MU, NA*
MU, 646, R. 20; 647, 16, R. 20; 648, 19; 812, 4
NA, 812, 4
šu-ma-nu, plu. 812, 15
šumâte (*MU-MEŠ*) *šu-*(*nu*?), 963, R. 4
šamû
iš-mu, 1139, B.E. 1
i-ša-mu, 206, R. 6
i-ša-mu-u, 330, R. 4; 460, R. 5
i-šim-mu-ú, 646, R. 38; (647, R. 38); 1157, R. 12
i-šim-mi, 640, 15
šamû
AN-e, 641, R. 1
šamaḫu
mu-šam-me-ḫu, 646, 3
šumêlu, *KAB*, 308, R. 7; 1070, 2
928, I. 5
šamallû, *ŠAMAL* or *SAGAL-LAL*, *H.A.B.L.* p. 60, §115
šammu, plant, see *alamû*, *meluḫḫu*, *ṣaṣumtu*, *ṣadanu*, *KA-IŠDU*, *DIL-BAT*, at the end under ideograms and the separate names
šumma, 'if'
šum-ma, 1, 6, B.E. 1; 12, R. 4; 14, 1; 17, 6; 31, 5; 33, 6; 40, 6; 45, B.E. 2; 52, 4; 53, 4; 56, 2; 66, 5; 100, 6; 101, 7, R. 2; 105, 11, R. 1; 115, B.E. 2; 121, B.E. 2; 127, 5; 133, 5; 147, 5; 166, B.E. 1, R. 4; 235, R. 7; 321, 6; 629, R. 13
šúm-ma, 9, 5; 11, 5; 15, 5; 113, 5; 123, 6; 170, R. 1; 288, R.E. 2; 646, R. 16; 647, R. 16; 481, 8
šum-ma, 8, 6; 16, B.E. 1; (35, 6); 40, 6; 72, 7, R. 7; 80, B.E. 1; 94, 2; 99, 6; 124, 5; 128, R. 2; 151, R. 2; 153, 5; (154, 6); 167, 2; 171, B.E. 2; 1165, 4
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šamnu, *NI-MEŠ*, 'grease,' 'oil,' 127, 5
NI-MEŠ ḫalṣu, 127, 2; 962, I. 2; 977, II. 10, 11; 979, R. 2; 1077, I. 3
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amêlu rab NI-MEŠ, 1036, I. 22
šamâru
ša-mur-ru-(*tú*), 641, R. 5
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TAK-ḪAR-MEŠ, *šemirê*, 1081, I. 1
ḪAR kaspi, 758, 6, R. 3; ¼ *ṭu HAR-MEŠ kaspi*, 928, R. II. 2
šimirtu
ši-mir-ti, 1042, R. 2
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ša-an-gu-us-su, 809, R. 25

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šu-nu-ti, 941, III. 10

I. **šanû**, root for the words for 'two' and its derivatives
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ša-ni-u, 32, 6; 67, R. 1; 783, 3, 11
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I. **šanû** (contd)
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amêlu II-nu, 371, R. 3
šanitu, id. *ŠU*, 758, 3, 4, 6; 1050, IV. 1
III ŠU, 953, IV. 13
II ŠU, 953, IV. 16; 756, 4; 880, II. 3
IV ŠU, 756, 3
šanû rab arat, 857, IV. 14 (*...šî*)
šanû rab DU? kipri, 857, III. 29
bîtu šanû
II-e, 326, 5
ša-ni bîti?, 930, III. 7
ša-ni ka, 930, III. 11
II-u rab aba, 857, I. 39, Nabû-mušêsi
II-ta=šanita, 'second,' fem. 783, 5
In phrase *mannu šanû*, 'who else'
ša-nu, 1156, 11 (or *šaknu?*)

II. **šanû**, 'to change,' 'alter'
ú-ša-an-nu-u, 646, R. 32
ú-ša-an-nu-ú, 647, R. 32
šu-un-ni-e, 650, R. 7
šu-un-ni-i, 809, R. 7

šattu, *MU*, *MU-AN-NA*
MU, 89, R. 2; 230, R. 19; 447, R. 14; 88, R. corner 2; 809, R. 27; 806, R. 2
MU-AN-NA, 502, R. 5; 63, 5; 67, B.E. 3; 79, 6; 625, R. 3; 632, 4; 953, IV. 2, V. 6; 310, R. 14; 806, R. 2
MU-AN-NA-MEŠ=šanâte, 63, 5; 67, B.E. 3; 927, II. 7; 809, R. 3; 1041, 7; 284, 9; 257, R. 7; 642, R. 10; 71, B.E. 2, R. 1, 3; 83, 8; 81, R. 1; 621, R. 5; 622, 2, 7, 9; 623, 6, R. 11, 12; 312, R. 5; (201, R. 1); (247, 11); 280, R. 5; 1157, 12; 1169, R. 2; 1193, R. 2; 1041, 7
(*MU*)*-AN-NA*, 625, 18
MU-MEŠ=šanâte, 621, R. 7; 211, R. 11; 806, 13; 1154, 3
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ana I MU-KAN, 1157, 3
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.....*MEŠ*, 630, R. 5
(*a*)*-na MU-AN-NA-MEŠ ina libbi*, 1253, R. 3

šattu (contd)
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TUR-MU-AN-NA, 'a yearling,' 118, 3
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šaspusu, 979, 1; see *aspussu*
šapâlu
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ina ša-pal N., 1076, II. 3
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ÁŠ-KI-TA, 215, R. 3; 263, R. 4; 394, R. 6; 498, 7; 560, R. 2
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šá KI-TA=šapal, 778, 3
amêlu šapulu
amêlu ša-pu-li, 1076, II. 2; (perhaps to be read *amêlu ša bu-li-šu* ?)*
šapâsu
šabûsu, 'exchange'; see *H.W.B.* p. 638
ša-bu-u-su, 318, 10
ša-bu-si, 318, 4
ša-bu-(su), 389, 3
šappu, Ideogram, *ŠAB*; also *NI-MEŠ*; a 'pot,' of wine or strong drink
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ŠAB, 977, II. 6; 1061, 3; 1131, 2, 5; 999, 1, 2; 1000, 1; 1001, 1 (?); 1002, R. 1; 1060, I. 3 (6, 7)
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ŠAB GEŠTIN, 977, II. 9
ŠAB NI-MEŠ, 977, I. 8, II. 11 (*karpat*!)
ŠAB ZAK..., 977, II. 6
ŠAB ZAK SA-ENA, 977, II. 7
šappu (contd)
ŠAB ZAK ḫali(*pat*?), 977, II. 8
šapâru, 'to govern,' 'order'
is-sap-ra, 1076, II. 7
a-sa-par (if a verb), 936, I. 8
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amêlu ša-pi-ru, 474, 6 as litigant § 212
šipru
amêlu šipru, § 212
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mâr šipri, § 149, § 162
A-SIK, 48, R. 5, 6; 49, R. 3, 4; 50, R. 1; 83, R. 7; 219, R. 8; 225, R. 6; 230, R. 8; 337, R. 7; 364, 5; 427, R. 13; 447, R. 10; 469, R. 7; 494, 7; 600, R. 6; 834, 3; 862, 1, 2; 1213, 3; 925, 1
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šú-par-šak, 646, 4; 647, 4; 649, 12
šaḳû
amelu šaḳû ŠÚ-ḲA-GAB, SAG, § 214, 'sheikh,' 'magnate'
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amêlu SAG, 25, R. 3; 48, R. 3, 4; 35, R. 2; 48, R. 1; 105, 9; 128, R. 5; 173, R. 5; 177, R. 10; 181, R. 11; 182, 5; 185, R. 16; 200, 3; 206, R. 7; 214, 3; 218, R. 3, 7; 227, 2; 250, 5; 254, 4; 260, 4; 261, R. 8; 275, R. 11; 287, 7; 316, 6; 344, 2, R.E. 1; 356, 6; 371, R. 3; 386, R. 8, 12, 13; 416, R. 2; 425, R. 4; 434, R. 4; 438, 2; 439, R. 4; 452, 3; 468, 7; 472, 12; 570, R. 9; 575, 5, 9, 10, 13, 14, 15; 625, 13; 627, 6; 641, 3; 661, 25; 694, R. 4; 1076, I. 6, 7, 13, II. 4; 1104, 8; 854, 18, R. 8; 833, R. 2; 860, I. 4, 5, II. 22; 922, IV. 6; 1076, II. 4; 896, 4, 5; 1076, 1
SAG-MEŠ, 1013, R. 12
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šaḳû (contd)
182, 5; 250, 5; 260, 4; 254, 4; 425, R. 4; 694, R. 4; 249, 6; 434, R. 4; 214, 3; 1104, 8
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amêlu SAG ša mâr šarri, 261, R. 8; 625, 14; 416, R. 2; 834, 18, R. 8; 854, 18 (no *ša*) R. 8
amêlu SAG apil šarri, 334, 1
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amêlu SAG šarri ša eli bît šarrâni, 41, R. 3
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amêlu SAG GAB-MEŠ = taberâte, 185, 16
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amêl SAG, 857, II. 47, Pulu zakru
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amêlu ràb SAG, 34, 6; 177, R. 6; 180, 5; 216, R. 5; 325, 2; 330, R. 15; 500, R. 5; 517, 2; 646, 8, 25, R. 19; 649, 7; 650, 7, 23, R. 5; 675, 8; 815, II. 5, VII. 26; 834, 8; 835, R. 4; 854, 4; 860, III. 4; 995, IV. 2; 1014, R. 2; 1036, IV. 27; 890, 5; 995, IV. 2; 1014, R. 2; 987, 1. 1
amêlu ràb SAG-e, 253, R. 2
amêlu ràb SAG-MEŠ, 310, 8
His officials; *amêl mâr kâtâ šá*, R. 8, 857, II. 25
rab kiṣir, 857, II. 27; Nabû-šarr-uṣur, III. 1...IV. 11; Marduk-Erba, 1. 37; Išdi-Nergal, II. 7;

šaḳû (contd)
La...aše, II. 10; Ḫaminu, 860, III. 3; Šanu-iḳbi, 857, 1. 2
šaḳû, 'to drink'
šiḳḳatu, § 207 (reading very doubtful)
amêlê IS-KAK-MEŠ = šiḳḳâte, 625, R. 13
râb šiḳḳâte
ràb-KAK-MEŠ, 62, 6
ràb IS-KAK-MEŠ, 575, R. 11
šaḳâlu, 'to weigh'
šukultu
KI-LAL = 'by weight,' 645, 7, R. 5
LAL-E = 'weighed out,' 951, R. 5
ša-ḳal-te, 676, R. 4, 7, 9
šiklu, *ṬU*, i.e. *GE*, 1069, 1. 5, 6, 7, 8; 1074, 1, 2, 4, 5, 6, 7, 8, 9, 10, 11; 1075, 9, 11, R. 5, 7, 9
GÍN ṬU, 105, R. 2; 109, 4; 329, 10; 340, 15; 349, 13; 354, R.H.E. 1; 511, L.E. 1; 520, 5; 556, 2; 622, 6; 645, 7; 686, 1, 2, 5, 8; 1074, 1, 2, 4, 5, 6, 7, 8, 9, 10, 11 [etc.]
ṬU-MEŠ = sikîê, 1, 1; 2, 1; 4, 1; 8, 2; 13, 1; 15, 1, 7; 16, 1, R. 1; 17, 6; 20, 1; 21, 1; 22, 1; 27, 5; 28, 4; 32, 4; 34, 1, 6; 37, 1; 38, 1; 39, 1; 41, 6; 54, 5; 57, 1; 68, 1; 71, 6; 78, 4; 80, 1; 81, 1; 82, 4 [etc.]
in plu. *ṬU*, 1160, 1 (v)
ṬU-(MEŠ?), 812, R. 2
ša kâtu, name of pot, *šá kâtâte*, 964, R. 11 *êri*
šuḳaḳu, see *suḳaḳu*
šêru, *UZU*, 1077, VII. 16
ŠUR = *mazû* (*q.v.*)
šarâḫu
GI ša ḳarrute, 1079, 1. 4
mu-šar-ri-ḫu, 809, 28
šá-ra-'-i, epithet, material or *šá ra'i*, 938, 1. 10
šarku? *šá-ar-ka*, 680, R. 7
šurmênu
id., *ŠUR-MAN*, 1074, 2
šarâpu
GIBAL
i-šar-rap, 436, R. 9; 474, R. 6
GIBIL, 436, R. 7; 474, R. 5; 632, R. 2
GIBIL-ma, 491, R. 2
šarâḳu, or *√arâḳu* (?)
iš-ri-ḳu-u-ni, 160, 7

šarâḳu (contd)
iš-riḳ-u-ni, 160, 10
iš-ruḳ, 641, 9
is-sa-ar-ku, 640, 11
iš-ruḳ, 641, 9
šarâku also means 'to dedicate' to the service of a god, 'appropriate,' cp. *amêlu ši-riḳ Šamaš*, *B.A.S.* III. 433 and the name Širiḳ-Nabû
širiḳtu
ana ši-riḳ-ti issarḳu, 640, 11
ana ši-riḳ-ti išruḳ, 641, 9
šarâru
šarru LUGAL, *MAN*
LUGAL, 150, R. 1; 1189, R. 9; 1194, 36; 1195, R. 13; 1013, R. 13; 322, 7; 644, 7; 646, R. 26, 28, 30, 32; 651, R. 3; 646, R. 12; 647, 12, R. 12, 26, 28, 30, 32; 648, 1
LUGAL-(*E-NE*?), 888, 1
I LUGAL E, 888, 4, 7
LUGAL-MEŠ, 646, R. 9; 647, R. 9 (*ni*), R. 12; 48, R. 3
MAN, 129, 2; 94, B.E. 1; 172, 7; 258, 8, R. 4; 519, 7; 529, R. 5; 1170, 24
In phrase *šar mâti Aššur*:
LUGAL, 230, R. 20; 331, 8; 419, 9; 420, 10; 624, R. 16; 645, R. 4, 6; 646, 1, 9; 647, 9; 648, 1, 2, 3, 12; 650, R. 4; 651, 1, 2, 3; 664, 1; 665, 1; 456, R. 9; 669, 1; 1077, 1. 36
LUGAL-E, 1077, VII. 15
MAN, 100, R. 8; 218, R.E. 2; 225, R.E. 2; 271, 7; 288, R.E. 1; 330, R. 18; 359, L.E. 1; 418, 12; 424, R. 2; 447, R. 15; 448, 16; 471, 16, R. 5; 661, 24; 270, 10; 360, R. 12; 592, R. 2; 645, 3; 299, R.E. 1; 395, R. 4; 454, R. 5; 317, R. 7; 641, 7; 644, 2; 645, 4, R. 3; 709, 1; 208, L.E. 1; 502, R. 6; 704, R. 6; 849, 1. 4, 10; 1046, 1. 2 (bis?); 1091, 4 (?)
MAN mât NIM-MA-KI, 930, III. 17
In phrase *šar kiššati*:
LUGAL, 645, 4; 646, 1; 664, 1
MAN, 644, 2; 645, 3 (bis), 4; 701, 1; 89, 2
In phrase *šar kibrat arbitti*:
MAN, 709, 2
šarâru (contd)
LUGAL, 646, 2; 647, 2
In phrase *šar Šumeri û Akkadi*:
LUGAL, 664, 2; cp. *LUGAL mât Urarṭi*, 941, II. 9
In phrase *šar Bâbili*:
MAN, 869, IV. 8
In phrase *adê ša šarri*:
MAN, 177, R. 4; 476, R. 2
In phrase *ša šarri*:
mana šá šarri, *LUGAL*, 732, 5
In phrase *ana balâṭi šarri*:
LUGAL, 643, R. 5
In phrase *šar mišari*:
LUGAL, 646, 3; 647, 3
In phrase *šarru dannu*:
LUGAL, 646, 1; 648, 1
In phrase *šarru rabû*:
LUGAL, 646, 1
In title *mâr šarri*:
LUGAL, 261, R. 8; 625, 14; 416, R. 2
In title *apil šarri*; (see also under *aplu*):
LUGAL
MAN, 334, 1
A-MAN, 1083, VII. 4
In title *mukîl apâte ša šarri*:
LUGAL
MAN
In title *šak šarri*:
LUGAL, 249, 6; 434, R. 4; 214, 3
MAN, 182, 5; 128, R. 5; 425, R. 4; 105, 9; 250, 5; 254, 4; 694, R. 4; 48, R. 3; 472, 12; 1104, 8
In *bît šarri*:
LUGAL, 575, 9, 10
In *ḫarrân šarri*:
LUGAL, 389, 5; 394, 1; 443, 3
MAN, 364, 7; 418, 7; 434, 3; 643, B.E. 4
seal of king (*MAN*), 993, 1. 1
his *ammat* (*LUGAL*), 1052, 3
šarratu 'Queen,' § 216
LUGAL-rat=*šarrat*, 645, 1
šarrûtu, 'kingship,' 'kingdom'
LUGAL-u-ti, 646, 11; 648, 14
LUGAL-ti, 646, 6; 647, 6; 650, R. 6; 646, 24, 26; 647, 17, 24, 26; 648, 27, 28
LUGAL-ú-(*ti*), 647, 11
LUGAL-(*u-ti*), 648, 20; 649, 9
šar-ru-ti, 809, 28

šaššugu
GIŠ ša-aš-šú-gi, K. 942, 15 (*H.A.B.L.* p. 615); *H.A.B.L.* 566, 16

šašadadu
ša-ša-da-di kaspi, 978, II. 12; but read *ša ša-da-di kaspi* (?)

šutu, Root (?)
šú-tú-u-ni, 930, II. 9; K. 771, 4

šatû, *NAK*
NAK=išatti, 436, R. 6; 481, 7 (?); 474, R. 4 (?); 498, 6; 244, 14, 15; 757, 7; 1162, 3
i-ša-ta šá bûri, 1167, 16

šatammu, *LUB* and *GAR*
amêlu šá-tam, 215, R. 10; 928, III. 7; 1040, 18
amêlu LIB-UD, 1040, 18 of Dûrili

ta'mu, (doubtful)
ta-'-ma-te (cf. *dalâte*), 756, 3
ta-'-ú-ma-a-te, 756, 5
KI-MIN-te, 756, 4

tabû, (? *ṭabû*)
ta-bi-u, 917, I. 3; 917, II. 7, 11, 14
ta-bi-u-te, 917, II. 18

tabâku
i-tab-ka, 1091, R. 1
it-ta-ba-ku-u-ni, 414, 26
tab-tu-ḳi, 1036, II. 20

tabriú, *tab-ri-ú*, epithet of *bîtu*, 1195, 5

tibnu, 'straw,' *SU*, Ašurn. II. 86, 117; Sanh. King. 2, 22, etc.; V.R. 42, 18 gh. Jensen, *Diss.* 85 ff. =*panicum* Ideogram *ŠE IN-NU*, usually in phrase *tibnu šu lâ išabbaš*, ‖*šê šibšu*
ŠE-IN-NU, 625, R. 7; 627, L.E. 2; 809, R. 4; 646, 29; 647, 29; 648, 31; 650, R. 9; 658, 6; 652, R. 2
(*ŠE-IN*) *NU*, 652, R. 2
ŠE-IN-NU-MEŠ, 151, 4, B.E. 2, R. 3

taberâte=*GAB-MEŠ*
amel tab-be-(*ra-te*), 836, 5 (?)

tûlu
In phrase *mâr šá tûli*:
TUR šá GA, 1099, 6
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târu
Especially in phrase *kaspu ana ešrâte ana bêlišu utâr*
ú-tar, 207, B.E. 3; 350, R. 8

târu (contd)
ú-ta-ra, 231, R. 4; 238, R. 4; 248, R. 6; 261, R. 1; 254, 9; 255, R. 4; 357, R. 4; 494, 5; 503, 3; 559, R. 5; 1175, R. 8
(*u*)-*ta-ra*, 615, R. 2, 1
u-ta-ra, 361, R. 7; 1184, R. 1 (*ra*)
ú-ta-a-ra, 216, R. 2; 384, R. 7
u-tar? 680, R. 7
GUR, 200, R. 4; 203, R. 8; 221, R. 3; 228, 7; 233, R. 9; 241, 17; 245, R. 5; 249, R. 9; 252, R. 2; 89, B.E. 1; 257, R. 8; 262, 12; 275, R. 4; 359, R. 6; 376, R. 9; 397, R. 8; 334, R. 10; 349, R. 5; 422, R. 9; 428, R. 7; 447, R. 4; 448, R. 7; 460, R. 3; 462, R. 1; 468, R. 4; 478, B.E. 2; 493, 7; 562, R. 6; 575, R. 3; 577, R. 2; 590, 1; 594, R. 4; 612, R. 2; 711, R. 1; 1241, R. 5. 1242, R. 6
GUR-ár, 172, R. 5; 492, 14; 730, 5; 1166, R. 5
GUR-RA, 180, R. 2; 185, R. 3; 198, R. 4; 208, R. 2; 214, R. 3; 215, R. 5; 234, R. 4; 235, R. 5; 236, R. 2; 239, 14; 242, R. 3; 260, R. 3; 263, R. 5; 297, R. 1; 311, R. 8; 312, R. 3; 326, R. 6; 336, R. 7; 352, R. 2; 360, R. 3; 374, R. 8; 383, R. 6; 405, R. 5; 406, R. 5; 414, R. 23; 417, R. 4; 425, R. 11; 436, R. 10; 444, R. 6; 446, R. 7; 464, R. 1; 470, R. 7; 471, R. 11; 474, R. 8; 477, 14; 485, R. 3; 500, 14; 501, R. 6; 570, R. 2; 576, R. 1; 596, R. 3; 642, R. 7; 706, 9; 1156, R. 2; 1157, R. 10; 1158, R. 3; 1182, R. 7
GUR-(*ra*), 423, R. 8; 472, R. 5
ú-GUR, 212, R. 4; 325, R. 4; 329, R. 3; 394, R. 8; 400, R. 8; 598, R. 2; 1155, R. 4
u-GUR, 181, R. 2; 310, R. 11
ú-GUR-ra, 211, R. 7; 225, R. 4
ú-(*tar*), 330, R. 2; 381, R. 5; 418, R. 11; 480, B.E. 1
ú-tir-ra, 373, R.E. 1
(*uta*)-*ra*, 210, R. 9; 206, R. 4; 408, B.E. 2
(*uta*)-*ru*, 502, 6

târu (contd)
(*GUR*?)-*RA*, 1189, R. 7
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ú-tir-ru, 646, 6; 647, 6
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GUR pu-ti, 294, 6; 428, R. 11; 19, 6; 1036, IV. 10
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GIG, a corn; see Hrozny '*Getreide*'
GIR, (Br. No. 8976) a title, 993, III. 5
GIR-NUN-NA-ŠI, 150, 1
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ḲI-ME-TIN, 693, R. 3
ŠE-AN-ZA = *pissu*
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ḪAR mûdu, 943, I. 7
NU-UR-MA = *nurmû*, 942, R. 11, frag.; 939, R. 4 (no *giš*); 1042, 2; 1041, R. 6
(*GIŠ*?)-*GI-BU*-(*ú*), 1042, 4
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KU AN-LUD-DI (*KA GIRI AZAG-GI*?*), 978, II. 3
PU TU-TU KIP AZAG, 978, II. 1
(not *GIŠ*!) *DAGIŠ-MI AZAG*, 978, II. 2

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pa-ḫar-ra-nu DIR AZAG-GI, 978, II. 4
BAN
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ŠA DIR-SA AZAG-GI, 978, II. 10
ba-ḫa-nu SI-US-ḪI AZAG-GI, 978, II. 11
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NU-UR, 1061, fr. 2
.....*KU-RI ŠAB...*, 1059, 2
.....*KU-RI ṢU-PU*, 1059, 3
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GIŠ ša GID-DA, 953, V. 10
su-na-na-ti, 1059, 9
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ŠA NIM-MEŠ, 1059, 11
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zakru, 432, 4
(plu.) *zakru*, 1052, 8
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GIŠ, as epithet of horses, 990, 1, 2
GIŠ KU-MA-NU, 937, II. 3
GIŠ SAL-LU-SU, 939, R. 3, 6
GIŠ KIL (*KIR*?) *MEŠ*, 1040, 9
GIŠ MÉS-MÁ-KAN-NA, 1042, 3
GIŠ ŠIM LI, 1042, 10
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A letter, K. 942, *H. A. B. L.* [ ], gives volumes in *ḲA*
A list of wood, Bu 91–5–9, 337, *C. T.* VI. p. 20

GIŠ-BAR, see under *imêru*
GIŠ-BAR, 824, 4, 5 (?), 6, B.E. 1, R. 1, 7, 8
ina GIŠ-BAR-ša

GIŠ-BAR (contd)
ÂŠ GIŠ-BAR šá, 81, 6; 83, 6; 383, 4; 390, 2; 413, 7; 421, 3; 429, 22; 433, 2; 622, 3; 623, R. 8; [387, 5; 388, 7]; [125, 4]; [114, 2]
ÂŠ GIŠ-BAR ša, 127, 3; 128, 2; 471, 3; 628, 4
(*lib*)*bi GIŠ-BAR-šá*, 389, 2
ÂŠ GIŠ-BAR, 385, 4, 7; 386, 1; 426, 6; 621, 14
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6 *ḲA*, 824, 5, B.E. 1
8 *ḲA*, 387, 5; 824, 4, 6, R. 1, 7, 8
9 *ḲA*, 114, 3; 125, 5; 383, 4; 385, 4, 7; 388, 7; 413, 7; 433, 2; 471, 3; 621, 14; 622, 3; 623, R. 8; 628, 4
10 *ḲA*, 81, 6; 83, 6; 127, 2; 389, 2; 421, 3; 429, 22; 128, 2
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GIŠ-BAR ša mât Iaudi, 148, 2
GIŠ-BAR ša GIŠ-zakru, 432, 4
GIŠ-BAR šu umallû, 481, B.E. 2
GIŠ-BAR Šamaš, continually occurs in the old Babylonian contracts with the meaning [ ]
GIŠ-BAR Marduk, Bu 88–5–12, 642, *C. T.* VI. 23
But it was also a utensil, probably a measure, Bu 91–5–9, 337, *C. T.* VI. p. 20, line 2, after 3 *GI...*, 1 *GIŠ-BAR-šamaš* 3 *ḲA* followed by 1 *iršu*

GIŠGAL, (how read?) [Meissner], *S. A.* I. p. 28, quotes K. 9701, but (?) with *GAR-MEŠ*, epithet ?, 938, IV. 1, 4; at end of phrase, 933, 9
GIŠGAL-MEŠ, 1023, 8 (CXX), 11, R. 3; 1032, 5; 1061, 1, 3; 1078, 9; 934, 5; 938, IV. 2

GÚ-GAB, *in-nu*, 935, 7

GÚ-TUR, *lentile*, 962, II. 6

GUL, 1086, II. 5

GUL-LAT, (*KÚR*), 938, I. 7, material

GUL-NI, 1086, II. 6
(*amêl*) **GUR AB-BA**, 857, I. 30

GUR-NU, (?) read *umninu*
GUR-NI, 1078, 7

GUL, *kaspi muḫruki*, 936. II. 10, III. 2

GUL (contd)
kaspi muḫruki, 936, III. 8, IV. 6; 966, I. 3 restored, II. 2
GUR-ŠE, (?) if anything to do with *GUR-ŠU* below; *GUR=târu*, here *târu* (?)=return of *ŠE* of *tirru ša êkalli*, Muss-Arnolt, *Suppt.* 100; *ša bîti, ša ilu LADI*, 1010, R. 12; cf. *PA GUR, ŠE alâni*, 815, VII. 27
šá GUR-ŠE-ilu-NIN-LIL, 998, 5; 999, R. 1; 1000, R. 1; 1001, B.E. 1; 1003, R. 12; 1024, R. 13
GUR-ŠE ša pâni Aṣûr, 1018, B.E. 3
GUR-ŠE ša pân Aššur, 1019, R. 9; 1072, R. 1
GUR-ŠU, *bîtu G.*, 340, 9
DA-GAB *ḫurâṣi*, 933, 5
DAM-ZA-MUḪ, *amêlu*, 469, R. 13
DAN-TUR (*ŠAL*), *H.A.B.L.* 14
DU-GU-DA (*Bît*), 408, 4
DIL-BAT (*Ú*), a plant, 1042, 6
DIR-MI, 1039, I. 13
DIR-MAT, 1039, I. 4
DIR-KAR, 1039, I. 3; 957, 8; 1039, II. 12–14
DIR=*samu* ?, 1003, R. 14; 936, I. 2; 978, II. 4, of *ḫaṭṭi-ḫarranu*
DAG-GAS-SI, 937, II. 8
DU..., in *rab DU*..., 928, III. 12?
DI-TA..., 941, III. 15
DI, denoting a class of slaves, 906, IV. 1
DI-A-TU, 442, 2, a boundary
DI-BU-GAD (*KU*), *H.A.B.L.* p. 357
DI-GAR, 326, 5
DUK-GIR-DA, 869, IV. 6
E, in *ana E* (? all), 953, III. 7
(*SU*) **E-ŠE-**(*e* ?), plu. *ešše*, 1095, 14
Ú, at end of line, 852, II. 11, 13, 'as'
Ú=*ammatu*
ammatu šarri, 1052, 3
amel **U-GAL-GAL-MEŠ**, 835, 6
Ú-GÌR, 893, 1
UB, 937, II. 8 (11), *daggassi*
UD, *amêlu*, §190, 679, 7; *UD-MEŠ* (?), 993, III. 24, IV.? 24; *UM-MEŠ*, 979, R. 2; 980, I. 4, for *duppê*?
UD-AN-BE, 851, 8
UD-DU, epithet *ḫurâṣi*, 1040, 1
UD-EN-DI-ŠU, *amêlu*, §190, 640, R. 12
UD-MU-AN-ZU, 943, I. 4
UD-UD-*ṣir*, 1039, I. 2
UD-UD-*DIR-KAK*, 1039, I. 3
UD-UD-*DIR-KÚR*, 1039, I. 4
UD-UD-*UD-MEŠ*, 1039, I. 5
UZU *šêr*, 1042, R. 3; (see Food)
UR (*amêlu*)
ràb UR, 854, R. 2
UR-MEŠ *amêlu*, *H.A.B.L.* p. 30, of *bît mâr šarri*
UR-MAT, see *urmaṭṭu*
URU, part of body
ú-ri-a-te, 937, R. 13
URUDU, *êru*, 'bronze,' objects of *êri*, 1059, 3, R. 4
ku-un-di êri, 978, II. 9
ša karni êri, 978, II. 10
babânu SI-SIR-HI êri, 978, II. 11
UŠ=male (?), 1091, 1
UŠ-BAR, see *išparu*
UŠKU=*kalû*, *q.v.*
UŠ-tú, 1077, I. 14
UŠ-te, 1077, I. 32
II-te, 1077, VII. 21
ZA-DU, 498, 10
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ZA-GÍN, (=*KUR*), 937, II. 4, 7; 940, 4, cf. *TAK-ZA-GÍN*, 'material'
ZA-US-SU, 1077, VIII. 24
ZAK-ÁR-NI *kaspi*, 936, II. 2, restored, 4, 7, 9, 13, III. 7, IV. 5, 11, 13; 965, I. 3, II. 5, 7, 10, 12, restored; 966, I. 6, 8, II. 8, 10
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ZAG-DIR-rum, 682, 5
ZAG-DIR-KAR, 682, 6
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ZAK-DIR-KAR, 682, 2, 10
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ZI, epithet of wine, 1002, R. 1 (is it (*ma*)*zi*? *zi-e*?)
ZI-KI, for *la ilakki*, 469, R. 5

ZID-DA, 1036, I. 5, IV. 2

ḪB, abbreviated for **ḪA-NI**, 1005, 1

ḪA=*ḫalâḳu* (*q.v.*)

ḪA-MEŠ='arrears,' 928, II. 5; 810, 8 (2000 ?), R. 4 (1000), R. 9 (100), R. 11 (100), R. 18 (200)

ḪA=*nûnu* (*q.v.*)

lat-tú ḪA, 810, 8 (XX), (2000 *ḪA*)

la-at-tú ḪA, 810, R. 4 (X), (1000 *ḪA*); R. 9 (I), (100 *ḪA*); R. 11 (I), (100 *ḪA*)

la-at-te ḪA, 810, 18 (II), (200 *ḪA*)

karpat la ma-kar-te ḪA, 810, 7 (III), R. 3 (restored), 8, 10

ḪA-BE GUR-RI, 953, III. 18

ḪA-GI, 935, 4 (*GUŠKIN*)

ḪU-KAK (*amêl*), 1194, 24, 25

ḪU-DA-DI, *amêlu ša*, §194, 246, R. 7

ḪU(?) **u-ri**, 937, R. 3

ḪU-ṬA-RI, §135, 178, R. 7

ḪI alone, 937, I. 1 (I) of *amêl KAS*

ḪI-ZAG, part of body; read *iṣḫi pûti*

GIŠ-ḪI-ZAK, 1005, 1; 1003, 2

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ḪAL

ḪAL-MEŠ, or better 2-*MEŠ* (giving age), 1094, I. 4, 9

ḪALLAM, 970, II. 5; 995, I. 4

ḪAR-BI

amêlu rab ḪAR-BI, 1077, I. 7

ḪAR-GI, 1110, II. 16; III. 4

ḪAR-GI-SIK=1110, I. 4 (IV); II. 7 (restored), 12 (restored), III. 4 (restored); V. 6; VI. 5; VII. 20 (restored), 22 (restored), V. 7 (restored), 8 (restored), VII. 34, 4 (restored)

ḪAR-DI-BI, title of 3 persons, 851, IV. 1

ḪAR-du-ra'- see *dura'*

ḪAR-RU-AN, 164, R. 6

ḪAR (?) *za-gîn*, 937, II. 4

amêl **ḪAR-tu** *TAB-TAB-MEŠ*, 1110, I. 7 (I)

ḪAR-tu (or is it *HAR-GI*) *SIK* 1110, I. 8

ḪAR-tu *GI-SI*(?)*K*, 1110, II. 4; III. 4 (restored)

ṣab **ḪAR-GI-sik**, 1110, II. 25; V. 5 (restored); VI. 19 (restored)

ṣab **ḪAR-tú**, 1110, III. 6; VI. 13; VII. 25

ṣab **ḪAR-tú MEŠ**, 1110, VI. 13; VII. 29 (restored)

ḪAR-tu (alone), 1110, V. 7; VII. 27, 39

ḪAR-tu=*šuatu*

ḪAR-MEŠ=*šuate*

ḪAR-tu=*šuatu*, 612, B.E. 2; II. R. 43, 42

I, a subdivision of the mina, used in weighing precious stones and gold

I-MEŠ, 645, R. 5: Ungnad tables 3 *I-MEŠ* as $\frac{3}{4}$, cf. *AD-MEŠ*

IG-GUR-NI, 1053, II. 5

ID-ḪU SU-NU-UK, 1036, I. 26; cf. *iṣṣuru*

I-ID-ŠÚ, 'do.' *ḫurâṣi*, 930, R. IV. 8

IM-MEŠ, 933, 10

in-di-pú *sê-zir*, 889, R. 5

in-di *ilu PA*, 891, 11

in-di *šûtu ummi šarri*, 891, R. 4

IṢ, before *ḪI-ZAK*; see *iṣu*

KA-IŠ DU-, a plant, 1042, 5

KA ARAGUB (?), complete, 978, II. 6, of gold

KA-MAŠ, 938, IV. 3

KA-SAR, in *rab KA-SAR*, 1188, 12, 15

KA-ṢIR, 835, 7 (𒆳𒊹 =*ṢIR*)

KAB-BUR, read *ḫub-bur*; cf. *ḫab-bur*, 1083, II. 4, 7 after *pûte*

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.....*BUR*, 997, 6

KAB-KAB-KUR-ḪU, 1078, I. 3; 1083, III. 11

KAB-ŠÚ-BUB, 1036, IV. 14

KAB-SAR, *amêlu*, 771, 3; 833, R. 9(?); 868, 4; 891, R. 1

KAR-KAR, 715, 3

KAR-ŠÚ, 715, 4

KAR-MA-ZI, 715, 5

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KU, (preserved alone), 681, 1, 2; see the lists of *KU* etc.

KU read *ṣubâtu* (*TU-UG*), V. R. 14, 33 b

MEŠ, 680, 6; *II KU-MI*, 758, 7

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MANA kaspi, 810, 6 (XX), R. 2; (XL), R. 13 (X), 14 (III), 15 (III); 810, 12 (III), R. 10 (X), 13 (X), 16 (IV), 17 (IV), 18, 1, R. 8 (V), 15 (III), 16 (X), R. 12 (VI), 19 (I), 20, 19 (X), 20 (II), 2 (restored)

KU (contd)
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GUG ḫurâṣi, 810, 9 (I), R. 5 (I)
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ki-ir-ki ni-a-ri, 810, R. 19
KU ḲAR, 1091, 4 (I)
KU za-na, 1080, 8
KU za-rat ḪAsa, 810[?] 'tent'(?)
KU zippi, 977, II. 14
KU-ir (...), 1062, 5, B.E. 2
KU IŠ-HI, 953, III. 15
KU, (introduces the receiver?), 929, 2, 4
KU-KA-SAR, *amêlu*, §150; 59, R. 2; 77, R. 4; 260, R. 8; 296, 2
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KU MI-NA BANDA, 937, II. 5
I. **KU-ḲAR**, sometimes a garment
KU-ḲAR, 927, II. 10; 1091, 4
KU-ḲAR ZI-GAD, 992, 4; other *KU-ḲÀR*
KU-ḲAR PA, 959, 4, garment?
KU ḲÀR GUG-ZAK-KI, 956, 11; 957, R. 4; 959, L.E. 1, garment
KU-ḲÀR ....., 954, 6
KU-ḲÀR PA-SI-ME-DAR šu šaḫarrat, 684, 7
KU KÀR PA-SI ➤𒁹, 1039, II. 1
II. **KU-ḲAR**, acct.?, 822, 9
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KUR-KUR-MEŠ, (*amêlu*), 1083, VII. 3; 834, 11
KU ŠU-GI-NA, B[1], 522 (see clothes)
KU-TU, (if all), 927, I. 9
KUR-RU, in O, 244, 15; 474, R. 4; 498, 6
kurrišú, 953, IV. 3
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KI-ḫal-pat-....., 973, III. 3, 4
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KI-LAL, 930, R. IV. 5; 931, 2 (restored?); 937, R. 3, 4; 945, I. 1, 2 (?)
KI-LAL-BI, 928, I. 13, II. 2, 7, III. 16?; 930, R. IV. 7, 9, 11; 945, I. 1; 819, I. 2, 4, II. 3, 8, 10
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KI-NA-EN-TI, *amêlu*, 771, R. 1
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KI-TA-AN-LU-GU-TU, 1095, 10
KI-TA-ḫal-lu-pat nu-us-ki, 1040, 4
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KI-TA-ia, 880, I. 6
KIL (*kir*, *ḫap*) *alpê*, 1094, 6
KIL-BUR, a food; cp. *purkillu*, 1060, 3, 5
KÁM U. 1, [*KAM*, Br. No. 4036], after day No. in date, 968, 1, 4; 997, 1, 2, R. 3; 758, R. 1; 995, IV. 3; 998, R. 1; 999, R. 3; 1000, R. 2; 1001, R. 2; 1002, R. 2; 1003, R. 16; 1060, R. II. 2; 1078, R. 2; 1092, R. 1; 1010, R. 16; 1014, 5; 996, 3; 1006, R. 5; 1018, R.E. 1; 1024, V. 15; 1035, 9, 18, R. 6, 13; 702, R. 2; 985, L.E. 2; 829, V. 3; 851, IV. 8; 853, IV. 1 [etc.]
KÁM U. 2, 1170, 25; 1172, I. 3; 1187, 7; 1191, R. 11; 1241, L.H.E. 1; 1077, VIII. 15; 988, R. 14; 929, 7; 928, III. 9; 857, at end; (705, R. 3=) 859, R. 3; 1053, III. 2; 1091, 6
KAM, [Br. No. 8837], 1165, R. 5; 1169, L.H.E. 1; 1179, R. 9; 1180, R.E. 2; 1186, 9; 1198, 9; 1240, L.H.E. 1; 1246, R.E. 3; 970, II. 6; 1012, R. 9; 943, VIII. 3
omitted, 1160, E. 1; 1199, 13; 960, IV. 10; 1072, R. 2; 1005, R.E. 1; 701, R. 1
KAM (**ḪE**?) **ME-DA**, prob. 1039, I. 12, restored
ḳarpat **KAN** or **KÁM** = *dikaru*, 1104, 9; 1126, 8
amel **KAS**, 937, I. 1; cf. *A.B.L.*
KUR-KUR-MEŠ, (*amêlu*), 1083, VII. 3; 834, 11
KUR-GI, a bird, 1003, 5 (I)
KUR-ŠAL-MEŠ, perhaps = *KUR isâte*, 961, 9, R. 8
KIT (or **GAD**) (*KU*), 810, 5, 8, 10, 11, 13, 14, 15, 17, 18, R. 3, 5, 6, 8, 12, 13, 14, 16, 17; 812, R. 5
KIT-LAL = *taḫabšu*, *lilû*, *šemû*
LA-NI-MU-LUM = *tadin*, 469, 22
li-u ḳarpat GAM = *ḳazak li-u*, 1005, R. 5
LU-KÚR GAR, 938, II. 10
LUGAL, U[ngnad] reads *ŠÀR*, 11,

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LID-kaspi, 965, II. 6, 11; 966, I. 7, II. 8; 936, II. 3, 8, restored, IV. 12
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ŠAL-LUL-MEŠ=*nartu* (?), 828, 7; 874, 9
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MA-U-TE, a boundary, 418, 4
MÀ GAZ, plu. 1010, 3
MAL-MA=*iš-kun-ma*, 644, 8
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MAT-NU-GAL-ḪU-NIGIN, 1041, R. 7
MAT (**KUR** ?), 'palace'
MAT maḫirte âli Ninûa, 953, II. 3
MAT kiṣir ešši, 953, II. 4
MAT eššu ali Kalḫa, 953, II. 6
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mukîl apâte ša MAT, 815, III. 9
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in *KA-MÁS*, 938, 14, 3
MAT ŠAL-MEŠ, a food; in *sali* perhaps read *mât isâte*, 961, 9, R. 7
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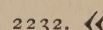
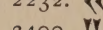
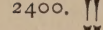
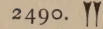
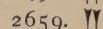
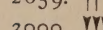
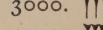
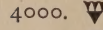
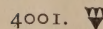
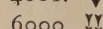
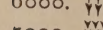
2232.  , 1052, R. 1.
2400.  , 362, 5.
2490.  , 1134, R. 3.
2659.  , 1134, B.E. 1.
3000.  , 1052, 9.
4000.  , 953, III. 12.
4001.  , 938, II. 10.
6000.  , 522, 1.
7000.  , 932, 3.
8000.  , 1043, R. 4.
10,000.  , 422, 3.

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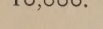
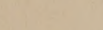
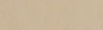
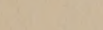
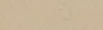
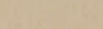
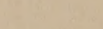
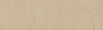
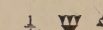
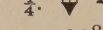
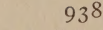
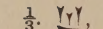
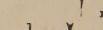
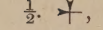
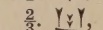
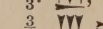
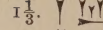
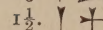
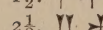
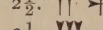
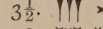
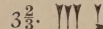
¼.  , 813, 3, 5, *etc.*; , 929, 1, *etc.*;  (?), 1082, 2, 8; 938, I. 4.
⅓.  , 688, 5; 993, I. 16, *etc.*;  (?), 931, 8; 1087, 1;  (?), 1087, 4, 6.
½.  , 227, 6, *etc.*;  , 1087, 5.
⅔.  , 73, 3, *etc.*
¾.  , 813, 4.
1⅓.  , 688, 3.
1½.  , 391, 6, *etc.*
2½.  , 450, 1, *etc.*
3½. , 246, 10.
3⅔.  , 328, 9.
4½.  , 823, 2.
4⅔ (?).  .
5½.  , 357, 3; 732, R. 1.
6½. , 1077, VII. 20; 977, II. 11.
7½.  , 686, 7.
8½.  , 426, 6; 1078, R. 3.
10 [⅔ (?)].  , 812, 8.
12½.  , 687, 5.
[26]½.  , 676, 9.
57½.  , 676, 10, R. 9.

OTHER NUMBERS

II-tu, "second time," 732, 4; *II-te*, 1077, VII. 21.
III-su, "third time," 732, 5.
IV-tu, "fourth time," 732, 6; *IV-te*, 1058, 2, 3.
III-šu, "three times," 1077, VIII. 22, 29, 31.

FRACTIONS OF THE SHEKEL

SU [Br., no. 162], one-third of a shekel (393, R.E. 1).
III SU = $\frac{1}{3}$ [of a shekel], 50, 1; 1077, VII. 14.
VI SU ina I ṬU = $\frac{1}{6}$ *šiḳli* [ ].
Su = $\frac{1}{36}$ mina.
III SU, 813, 2, 7, 9, 10, *etc.*
VI SU, 929, 7, *etc.*
$\frac{1}{36}$ shekel; see nos. 925, 6(?), 931 and 806(?).

ADDENDUM

ṣênu, id. *LU*; Sumerian *UDU*, sheep

The sign *LU* is used to denote one or more with or without the plural sign and also possibly as a determinative before groups of signs which may be regarded as epithets or particular names of different classes of sheep. It is by no means easy to decide whether such epithets constitute a group or merely qualify the animal as a sheep in a particular stage of development, or condition. Hence it is best to enter all the occurrences of the sign *LU* and enter the epithets separately. The numerals denoting how many are given in brackets. It covers both sheep and goats, white and black *LU*. *LU*, *ṣênu*, sheep, used for both singular and plural.

LU alone, 1003, 4 (bis v, 1), R. 13 (1); 1004, 6 (IV), R. 1 (1); 1005, 5 (bis, v, 1), R. 9 (1); 1007, 2 (v), 3 (bis, 1, 1), 5 (1); 1008, 4 (1); 1010, 5 (ter, v, 1, 1), 6 (bis, 1, 1), R. 13 (1); 1011, 2 (1); 1012, 2 (v), 3 (IV), R. 3 (1); 1013, 7 (v), 7 bis (1), 8 (ter, 1, 1, 1), R. 6 (1); 1014, 1 (x), 2 (x), 3 (XXX), B.E. 1 (1), R. 1 (1), 2 (1), 3 (III), 4 (XLIV); 1015, R. 8 (1); 1016, 4 (VI), 4 (bis 1), 5 (1); 1017, 10 (1); 1019, R. 10 (?); 1020, 1 (1), 6 (1), 8 (bis, 1, 1?); 1021, 4, 6 (IV); 1030, 6 (IV), R. 5 (1); 1033, 4 (bis, II, 1); 1034, 4 (1); 1035, 8 (VI), 17 (VIII), R. 2 (1?), 7 (II), 9 (1), 11 (1), 12 (VI), 15 (XXIV); 1036, 1. 10 (II); 1057, 4 (x), 7 (1); 1066, II, 1, 2, 3; 12, 18 (II), 21 (II), 27, II. 3 (1), 7 (1), 16 (1), 24 (1), 28 (v), III. 1 (1), 7 (II), 9 (1), 12, 14 (1), 16 (1), 18 (II), 21 (1), 23 (1), IV. 28 (1), V. 1 (XXV); 1132, 1, 2 (CXIV), 3 (VI?), 4 (CXIII), 6 (bis, XX, C), 7 (?), 8 (?), R. 1 (?), 2 (?), 3 (?), 4 (?), 6 (bis?, XXX), 7 (XX), 10 (CCLXXX), 11 (bis?, XXXIII); R.E. 1 (bis?, X); 1138, II. 3 (II), 4 (XXVI), 5 (XVII), 6 (X), 7 (X); 995, I. 2 (bis II, II), 3 (bis I, 1), 5 (II), 6 (II), II. 8 (II), 9 (1); 997, 4 (III); 699, 1 (IV); restored 1008, 6; 1018, 4

LU-MEŠ 59, 9; 115, B.E. 1, 2; 118, 3 (1); 119, 1 (LXXII); 164, 3 (CCC), 8 (CCC), R. 3 (CCC); 675, 6, R. 6 (?), 12; 960, I. 6, 15 (IV), II. 6 (V), III. 6 (II), 12 (V), IV. 6 (LXXIV); 970, II. 7 (LXV), 8 (XI), 11; 979, 9 (XX); 996, 2 (XV); 1014, 4 (L); 1026, 4; 1035, R. 5 (VI); 1036, 1. 10 (II), 18 (II), 21 (II), II. 28 (V), 815, ; 869, III. 11 (IX); 871, R. 2; 884, 6 (XX); 941, II. 8 (CCC); 1133, 6 (MMLIX), R. 3 (MMCCCCLXXXX); 1036, III. 17 (XXIV); 1002, 1 (XV); 1014, 6, R. 4 (XLIV); 1134, 7 (DXLIII), B.E. 1 (MMD); 1083 III. 16 (X)?; 997, 1 (IV), 2 (XIX), 3 (XXIII); 754, 2; 762, 4; 994, 2 (XL), 4 (CCC); 1067, II, 4; 1139, R. 1; 869, III. 11 (IX); restored 1072, 6

LU-ḪI-A, 1133, R. 5 (MD)

LU....., 1056, 9

LU SI-ŠAL-ḪI, 995, I. 5 (II); restored 1034, 5 (*si*...)

LU ŠAB-ŠAL-ḪI, 1138, II. 3 (II)

LU NIM, 1104, R. 2 (1); cf. *A:B.L.* 184, 7; *LU NIM-MEŠ*; 1035, 20

LU NIM-TU 1016, 4 (1)

LU NIM?, 1020, 8 (1)

LU ŠE MEŠ, 952, IV. 15

LU ŠAL-KU, 1007, 5 (1)

LU EN-KÙ-MEŠ, 1138, II. 4 (XVII)

LU mât Te-man-a-a, 699, 1 (IV)

LU e-ḳu-te-ṣu, 1138, II. 4 (XXVI)

LU mur-da-ba-si, 979, 2

LU LID-KU, 1010, 6 (1); 1011, 2 (1); 1013, 8 (1); 1092, 6 (1)

alittu for *alid-tu* √*alâdu walâdu*; *a-li-su*, 697, 3; *a-li-da-te*, 697 B.E. 2

LU-GAZ=niḳu; *LU-GAZ-MEŠ*, *niḳê*; 995, IV. 1; 1078, IV. 1

LU šá bît-ili, 1010, 5 (I); 1013, 7 (I); 1021, 4; 1018; restored from *LU šá...* 1003, 4 (I); 1006, 6 (I); 1018, 4; 1011, 2 (I); 1033, 4 (I); 1072, 3 and other traces

LU ša bît-ili, 1005, 5 (I); 1012, 3 (IV); 1030, 4 (I)

LU-MEŠ ê-kur, 1069, 3

NIM is counted as sort of *LU*, 1035, 20 (I), R. 7 (I)

KAL-MEŠ=dannûte, adult, 994, 2

Parts of a sheep as separate joints

irtu, id. *GAB*, breast

irtu, id. *GAB-MEŠ*, 1004, 5 (IV from IV sheep); 1008, 5 (?sheep); 1021, 5 (III from IV sheep); 1030, 5 (III from IV sheep); restored 1006, 7 (III from IV sheep)

ḳaḳḳadu, id. *SAG-DU*, always with *GAB*; 1004, 5; 1008, 5 (restored); 1021, 5; 1030, 5

šêru, id. *UZU*, joint

šêru, id. *UZU*, 1016, 5 (II from I sheep)

šêru, id. *UZU*, before *SAG-DU GAB*, 1021, 5

LU-NITA=immêru, male sheep, ram, but used generally for females also; 890, 9 (I); 942, 1, 5 (II), 7 (II), 8 (II), R. 2 (II), 4 (III), 9 (I); 1004, 6 (IV); 1020, 1 (I), 6 (I); 1026, 4, 6; 1055, 2; 1104, 3 (I), 5, R. 2

LU-NITA-ŠAL, 1026, 4

LU-NITA-MEŠ, 115, 2 (LXXV); 121, 1 (CCCCC); 675, 3 (CL); 753, 1 (XXXVIII), 961, 15 (II), R. 5 (X); 1131, 1 (X), 4 (X), restored 961, 6

(*LU*)-*NITA*, 697, 1 (XXX)

LU MÂŠ-GAL, ṣibtu rabâ?, full grown lamb, 1036, v. 1 (XXV)

LU MÂŠ-MEŠ, kids, 1132, 6 (XX), R. 6 restored

MÂŠ-MEŠ, 697 B.E. 1

'Ú-, MEŠ, 697, 2 (CCL), 994, 1 (CXX)

U-A-LU-ZA

ÚA-LU-ZUN, 646, 30; 647, 30; *=sênê*, Br. 10253

LU-ÚA-MEŠ, 118, 2 (CC); 120, 1 (XI); 1132, 2 (CXIV), R. 2 (XX), 10 (CCLXXX)

LU-UZ=enzu, goat

LU-UZ-MEŠ, 118, 2 (L); 1132, 6 (C), R. 6 (XXX); 697, R. 3

LU-UZ-MEŠ, 753, 5 (VI)

LU-UZ-MU-AN-NA, 1132, R. 11 (XXXIII)

LU-ṢU-KAR=uniḳu, suckling, S.A. I. 8426, Br. 10980, originally *ŠAL-AŠ-KAR*, *LU-ṢU-KAR-MEŠ*, 1132, 8, R. 7 (XX)

LU NAK (=*KÚ*)-*MEŠ*=eaten, 1120, 3

LU-MEŠ-BUR, 970, II. 7 (LXV); restored 997, 6

LU A-....., 995, II. 8 (II), 9 (II); *kir-ru-te*, 952, IV. 13

LU-KIR, 995, I. 3 (I); *KIR=kabâru*, Br. 10181, cf. *takbarru*; also *ḪAB=bibbu*, S.A. I. 7653

LU-MEŠ, *ki-ru-te*, 970, II. 8 (XI); restored 1034, 4 (I)

LU KIR-KAB-BUR, 995, I. 2 (II) is *kabbur* or *kubbur*, phonetic from √*kabâru*?; 1138, II. 6 (X)

LU KIR-ṢAR-KAB-TE-šu, 1138, II. 7 (X)

LU kim-ru, 1007, 3 (I); 1013, 8 (I); 1020, 8 (I)?

LU kim-rù, 1010, 6 (I)

LU MEŠ kim-ra-ni, 997, 1 (V)

LU ḳi-su, 1104, R. 5

LU šal-mu, 1017, 10 (I); 1018, R. 2 (I); 1008, 4 (I); restored 1026, 4

LU šal-mu-te, 1003, 4 (V); 1004, 4 (I); 1005, 5 (V); 1010, 5 (IV); 1013, 7 (V); 1016, 4 (VI); 1033, 4 (V)

LU šal-mu-u-te, 1012, 2 (V)

LU tak-bar-ru, 1005, 6 (I); 1010, 5 (I); 1033, 5 (I)

LU tak-bar, 1007, 3; 1013, 8 (I); 1138, II. 8 (V)

LU taḫ-bu-bu, 995, I. 6 (II); 1138, II. 9 (restored)

LU LI-DA-MEŠ=lidânê, 753, 2 (I), 6 (III)

LU PUḪAD-MEŠ=puḫadê, 1132, 1, R. 1

LU pu-ḫa-la-ni, 753, 4 (II); *pu-ḫa-lu*, 697, 1 (XXX)

LU TUR-MU-MES, 753, 3 (XX); *TUR-MU-AN*, 697, 4; *TUR-MEŠ* (*šatti*) 970, II. 6?

LU TUR-MU-AN-NA, 1132, 3 (VI), 7 (VII), R. 3 (VI or VIII), 11, R.E. 1 (X); 697, R. 1

TUR-MU-AN-NA, 118, 3 (CCXXX); 994, 3

LU TUR-ŠAL-MU-AN-NA, 1132, 4 (CXIII), R. 4 (III)

LU GIG-MEŠ=ṣalmûte, 1132, 9 (CXXIV?), R. 8 (II?), here=goats

LU BABBAR-MES=piṣûte 1132, 5 (CCCCI), R. 5 (MXCIV), here=sheep, 697, R. 2

LU dá-ri-i?; 1016, 5 (I)?

LU šú-bi-e, 1004, 6 (IV); 1021, 6 (IV); 1016, 5 (I)?; 1030, 6 (IV); restored 1006, 8 (IV); 1008, 6

LU ṣa-ṣa-ba-te

LU ḳi-su, 1104, R. 5 (I)

LU umman urasi; 970, II. 9, a plural cf. *ummu*

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